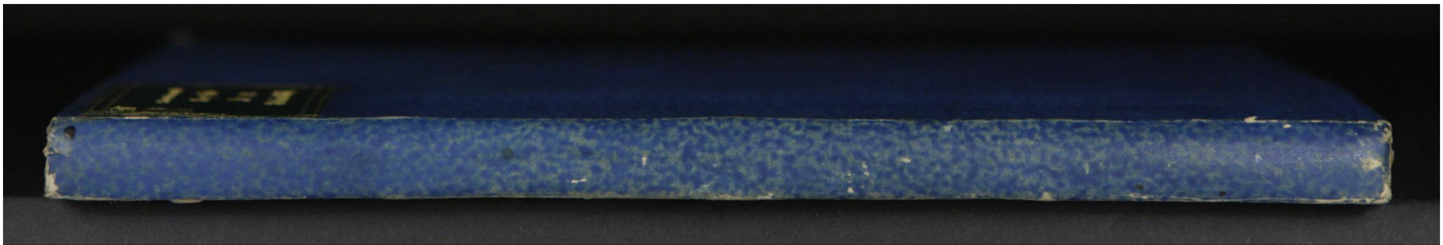
HR

Bircherodii
Expositio
Jonæ,
Hafniæ 1686.

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DA BOX



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פירוש על יונה

JONÆ
PROPHETICUS LIBER

Expoſitione

Literali & Exegetica

Illuſtratus,

Præmiſſô & ſubinde inſertô Auctorum,
qvi vel totum Librum, vel aliqva ejus momenta
uberiore criſi proſecuti ſunt,
recenſu,

à

JACOBO BIRCHERODIO
SS. Theol. D. & P. P.

HAFNIÆ,
Typis Joh. Phil. Bockenhoffer, Reg. Maj. & Univerſ. Typ.
ANNO M.DC.LXXXVI.

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Expoſitionem hanc Jonæ, multis miraculis celebris Prophetæ, tanqvam ſanam, perſpicuam & facilem, in publicos Scholarum uſus Docentibus juxta ac diſcentibus meritò commendamus, & divinis porrò laboribus Viri laborioſiſſimi & de publico præclarè meriti cœleſtem gratiam ex animo apprecamur.

JOH. BAGGERUS D.

BIBLIOTHECA REGIA HAFNIENSIS

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ILLUSTRISSIMO & EXCELLENTISSIMO

HEROI,

D^N. JOANNI JULIO,

SPLENDIDISSIMI ORDINIS ELEPHANTINI EQVITI, EQVITI AURATO DANEBROGICI ORDINIS, LIB. BARONI DE JULINGE, TOPARCHÆ DE WORGAARD,

SACRÆ REGIÆ MAJESTAT. CONSILIARIO INTIMO, IN COLLEGIO STATUS ET CANCELLARIÆ SENATORI, IN COLLEGIO COMMERCII PRÆSIDI,

LEGATIONIBUS
AD REGES, ELECTORES,
ET NUPER AD BELGII FOEDERATI ORDINES
INCLYTO,
MÆCENATI MEO GRATIOSO
S. P. D.

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Paganicæ perſuaſum fuit Vetuſtati * Διοσκȣ́ρȣς, *Tyndaridas fratres, Caſtorem & Pollucem, Gemellos, in Sidera converſos periclitantibus mari propitios geminorum fulgorum ſpecie adeſſe, & ſerenos victoriarum in præliis adjutores. Sacrificia beneficis iſtis Ledæis Aſtris factitata pro latâ ope & ſalute, periculorum averſione, delubraq́; Athenis, Spartæ, ad fluvium Sagram in Magna Græcia, qvæ hodiè Calabria, Romæ, atqve alibi conſecrata. Superant etiamnum Neapoli in Italia, juxta ædem divis Apoſtolis, Petro & Paulo dicatam, ex ruinis antiqui Fani qvadrati octo Corinthiaci operis columnæ, qvarum Zophorus in trabeatione hanc refert inſcriptionem, nobis ante complures annos conſpectam :*

ΤΙΒΕΡΙΟΣ. ΙΟΥΛΙΟΣ. ΤΑΡΣΟΣ. ΔΙΟΣΚΟΥΡΟΙΣ. ΚΑΙ. ΤΗΙ. ΠΟΛΕΙ. ΤΟΝ. ΝΑΟΝ. ΚΑΙ. ΤΑ. ΕΝ. ΤΩΙ. ΝΑΩΙ. ΠΕΛΑΓΟΝ. ΣΕΒΑΣΤΟΥ. ΑΠΕΛΕΥΘΕΡΟΣ. ΚΑΙ. ΕΠΙΤΡΟΠΟΣ. ΣΥΝΤΕΛΕΣΑΣ. ΕΚ. ΤΩΝ. ΙΔΙΩΝ. ΚΑ[illegible]ΙΕΡΩΣΕΝ.

h. e. Tiberius Julius Tarſenſis Dioſcuris & Civitati navem & qvæ in navi pelagus AUGUSTI Libertus, & Procurator eluctatus *(qvi mare ſævum, importuoſum ſuperavit , ope Dioſcurorum diſcrimen evaſit cum omnibus periculorum ſociis, &c.)* de ſuis *(privatis ſuis opibus & ſumptibus)* dedicavit *(conſecravit)*

* Videndi Theocritus Idyll. 22. Pindarus Νεμεῶν Od. 10. Stroph. 4. ad finem usq́; Euripides in Oreſte, v. 1638. ſeq. v. 1691. ſeq. Pauſanias lib. 2 pag. 87. Strabo lib. 1. p. 48. Plutarchus in vita Theſei & Lyſandri, Lucianus Dialogo Apollinis & Mercurii Tom. 3. Oper. p. 21. ſeq. Ælianus Var. Hiſtor. lib. 1. Horatius lib. 1. Od. 3. 12. & 29. Ovid. lib. 6. Faſtor. circa fin. lib. 1. Triſt. Eleg. 10. Plinius lib. 2. cap. 37. Catullus Carmine ad Mallium, Martialis lib. Spectaculor. Epigr. 26. Claudianus de Bello Gildonico, v. 219. ſeqq. Seneca lib. 1. Natural. Qvæſt. cap. 1. Natalis Comes lib. 8. Mythologiæ, cap. 9. Stephanus Vinandus Pighius in Hercule Prodicio, pag. 430. ſeq. & 331. La Diffeſa della Comedia di dante di Giacomo Mazzoni, p. 285. ſeq.

Has

Habet Sereniſſimus Septentrionis PHOEBUS lucida JULIORUM Sidera, de qvibus illud Lyrici Vatis ut pronunciem, lib. 1. Od. 12.

Micat inter omnes
JULIUM Sidus, velut inter Ignes
Luna minores,

& nomen, inſigniaq; JULIORUM gentilitia, & ingentia tot annorum merita impellunt; TE, Generoſiſſime BARO, Excellentiſſimumq; HEROEM, Dn. NICOLAUM JULIUM, Generalem Militiæ Navalis Præfectum, &c. Fratres fulgentiſſimi nominis Germanos, Regnorum ſuorum Lumina habet & decora, qvi in triſtibus turbulentiſſimarum tempeſtatum tenebris albæ affulſiſtis Stellæ. TU, Magne Regis Conſiliarie, ἀπὸ τῶν ἁπαλῶν ὀνύχων· à teneris unguiculis *didiciſti præfigere nigrum criminibus theta; à puero adamâſti aureum illud Mœonii Oloris dictum, Magno qvoq; Pompejo commendatum olim à Poſidonio Apameenſi, cùm, bello confecto Mithridatico, ad viſendum in inſula Rhodo Philoſophum Stoicum, ſui ævi* πολυμαθέςατον· undiq; doctiſſimum *deflexiſſet è Syria abiens,* Hom. Ilia. ad. lib. 6. v. 208.

Αἰὲν ἀριςεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων·
ſemper ſtrenuè ſe gerere, & præſtantem eſſe aliis, principem eſſe aliorum, *vel, ut magnus tranſtulit Deſiderius,* Tullius lib. 3 ad Q. Fratrem Epiſt. 5 & l. 13. Epiſt. 15. ad Cæſarem. Adag. *Primas tenere.*

Primas usqve tenere, aliosqve excellere laude.

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TU graviſſimus in Legationibus bacchantes æſtuoſiùs procellas, naufragium & mortem minitantes non ſemel à cervicibus Patriæ ſanctioribus propulſáſti conſiliis. TE intrepidum Magnanimus Frater diſcriminum, funeſtorum laborum, conſultorumq; conſortem habuit atq; adjutorem. Tu REGIS tui nomine, Electorum Invictiſſimo auctor magnopere fuiſti ad communem ſociis petendum armis hoſtem: qvo feliciter profligato, immò penitùs conciſo, faventia aſtra oſtentabat Cœlum, optataq; rerum noſtrarum

a. 1678. d. 12. Sept. & ſeqq. *ſerenitas qvædam rediebat & ridebat. Invictus tuus Germanus, gloriæ Regis & ſaluti Patriæ natus, Claſſes Patrias ſuo ductui mandatas fortiſſimè defendendo, ſervando, in portum opimis, ſed cruentis exuviis auctas, reducendo, Hoſtiles invadendo, ſubigendo, incendendo, fugando, cædem, vaſtitatem, incendia, rapinas ſuo pectore oppoſito à nobis depellendo, Trophæa ponendo, ita Daniam invictæ ſuæ virtuti & fortunæ devinxit immortalis, ut NICOLAUM JULIUM cuncti magnum Patriæ, poſt Deum & Regem, Servatorem, Liberatoremq; acclament,*

dum freta velivolas ſint habitura rates.

Plura nolo de publico Veſtræ gloriæ jubare, qvod neqvit occultari. Potentiſſimus MONARCHA noſter, haud ignarus tantum promoveri communem Regnorum ſuorum ſalutem, qvantum Regii favoris collocabit in illuſtribus, de Patria benè merentibus, evehendis Viris, geſtit ſplendidioribus

bus dignitatum radiis coruſcantia in Cœlo ſuo JULIA *videre* SIDERA; *clariſſima Familiæ veſtræ Schemata ampliavit* ANCORIS, *ut inter omnes conſtet, qvaſſatam ab infimis eripuiſſe* JULIOS *æqvoribus Ratem, ac Sacræ inſtar Ancoræ in feris & furentibus fluctuū aſſultibus à triſtiſſimis retinuiſſe ruinis. Glorioſiùs illuſtria* τῶν Διὸς Κέρων, *concordium ſiderum,* JULIORUM *fratrum beneficia prædicabit Poſteritas, auguſtius honori veſtro delubrum eriget, qvæ ſuum cuiqve rependit decus. Privata Excellentiſſimæ tuæ* DOMUS *in me merita adſiduè animo obverſantur meo, qvi tacitus ea hactenus intra cordis adytum expendo; fidemqve tibi facio, Illuſtriſſime* BARO, *nunqvam pectore meo Clara* GENTIS JULÆÆ *nomina excidere, ut ut de ſanctiore ſtudiorum penu manifeſto non prodiderim cultûs & devotionis argumento. In publicum dum nunc ire parat Propheticorum Scriptorum, ſi ætatem, qvâ floruit, cogitemus, primus, meâ qvalicunq; expreſſus interpretatione, poſtqvam feliciori aliorum Explanatorum operâ centies illuſtratum viderit orbis, cujus iccirco ſubire limina potiùs oportuit ſanctum ad Regem Aſiaticum à Sanctiſſimo Deo legatum Oratorem, qvàm ſplendidi ab auguſtiſſimo Arctoi Orbis* MONARCHA *miſſi ſæpiùs ad Reges, & Principes Legati? qvi Vatis noſtri exemplo plenis prudentiæ & fidelitatis conſiliis calamitates Regnis impendentes averruncâſti: ut gratis omnibus gratitudo mea probetur atqve obſervantia,*

qva

qva TIBI, primæ apud REGEM admiſſionis Viris permiſto æternùm me profiteor mancipatum. Religioſo contraho vela voto, Numen venerante tot fortunatior numeres commoda,

— qvot in æthere ſidera lucent,

longùm ſplendeat utrumq; Sidus ſolicitæ ſalutare Rati; beata perdiu ſit Patria indubitatis JULIORUM GERMANORUM Palladiis: qvorum gloria perennabit,

Seneca in Oedip. v. 503. Lucida dum current annoſi Sidera mundi.

Illuſtriſſimi ac Generoſiſſimi
Nominis Tui

Othiniæ d. 24. Decembr.
Anno 1686.

cultor devotiſſimus,
JACOBUS JOANNES
BIRCHERODIUS.

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Recensus Scriptorum,

Qvorum Paraphraſtica Expoſitione,

Obſervationibus Exegeticis, Concionibus, Sermonibus, &c.

LIBRUM JONÆ PROPHETICUM

Vel integrum, vel qvoad certam partem habemus vario idiomate explanatum.

Additi ſingulorum Emortuales anni ac dies, ubi haberi potuêre.

Mortui.

ר׳ יצחק אברבנאל, R. Iſaac *Abarbanel*, ſive *Abrabanel* Commentarius in Prophetas poſteriores. Hebraicè. Amſterdam 1642. in fol. — Patavii a. 1509.

George *Abbot* Commentary upon Jonas. London 1600. in 4. Georgius Abbot Surrienſis, Archi Epiſcopus Cantuarienſis in Anglia. — a. 1633.

Robbert *Abbot* upon the Prophet Jonah. 1609. in 4. Robertus *Abbot*, Epiſcopus Sarisburienſis in Angliæ provincia Wiltonia. — a. 1616.

R. *Abrahami* ben Rabbi Jehudah Chaſſan Commentarius in Prophetas priores & poſteriores, & in Hagiographa ex Raſchi, Aben Eſra, Kimchi, Gerſonide, & aliis, inſcriptus חִבּוּרֵי לֶקֶט, Compoſitiones Collectionis. Hebraicè. Lublini 1612. in fol.

Albertus, ob inſignem doctrinam cognomento Magnus, Epiſcopus Ratisbonenſis, inter alia pene innumera, — Coloniæ Agrippinæ a. 1280. d. 15. Nov.

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ſcripſit in 12. Prophetas minores. Colon. 1536. in fol. & alibi. Opera ejus pleraq; Lugduni excuſa a. 1651. in fol. 9. Volum.

v. Joh. Gerhardi Patrologiam, Olearii Abacum Patrologicum, p. 15. ſeq. Vincentii Placcii Syntagma de Pſeudonymis &c. p. 137.

ר' משה אלשיך R. Moſche *Alſchich*, ſ. Elſchich Commentarius in Prophetas poſteriores, qui inſcribitur מראות הצובאות ex Eſ. 38, 8 Venet. 1616. in fol.

A Proclamation to the King. (*Anonymi* Proclamatio ad Regem in Jonæ 3, 7. 8. 1647. in 4.

Hiſpali (vulgò Sevilia, Andaluſiæ caput) à 1598 d. 6. Julii.

Benedicti *Ariæ-Montani*, Hiſpalenſis, Comment. in 12. Proph. minores. Antwerpiæ 1571. in fol.

Petri *Artopæi* ſ. Becker Cöſlinenſis, Paſtoris ad D. Mariam Stetin. Commentar. in Jonam. Stetini 1545. in 8.

Laurentii *Aſſeroi* Oratio de Jonæ ad Ninivitas Legatione. carmine heroico. Roſtochii 1620. in 4.

William *Atterſol* three Treatiſes. The converſion of Nineveh. Gods trumpet the alarum. Phyſicke againſt famine. (Guilielmi Atterſol tres Tractatus. Converſio Ninevæ. Dei tuba inflata ad invaſionem. Medicina contra famem.) London 1633. in 4.

—— Ejusdem three Treatiſes by way of Sermon, upon Luke 13, 1. 2. &c. Luke 12, 32. and upon Jonah 3, 4. London 1632. in 4.

Ludovici *Balleſter* Onomatographia Sacra Nominum Peregrinorum in vulgata Bibliorum editione. Lugduni 1617. in 4.

Caſp. *Bamlers* acht Predigten über die Troſtreiche geſchicht Jonæ. 1601. in 4.

Ba-

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Baſilii, Seleuciæ in Iſauria Epiſcopi, Orat. de tempeſtate, & Jona fugiente. Inter alia Ejuſdem opera, Pariſiis edita Gr. & Lat. 1621. in fol. &c. vixit circa ann. 455.
v. Olearii Abac. Patrologic. pag. 73.

Beda, Britannus in 12 Prophetas minores. Opera ejus omnia Colon. Agrippinæ 1612. in fol. &c. a. 738. d. 31 Maji.
Monachus fuit Ordinis Benedictini, & Presbyter, ex vitæ ſanctimonia Venerabilis nomen adeptus.

Biblia ſacra Polyglotta, complectentia Textus Originales, Hebraicum, cum Pentateucho Samaritano, Chaldaicum, Græcum, Verſionumque antiquarum, Samaritanæ, Græcæ 72. Interpret. Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Perſicæ, Vulg. Lat. &c. Briani Waltoni, S. T. Doct. Londini 1657. in fol. 6. Tomi. Volum. 6.
vide Joh. Henrici Hottingeri, Profeſſoris Tigurini Bibliothecarium. Tiguri 1663. in 4. & Kempii Bibliothecam Angl. Theol. p. 8. ſeqq. Submerſus vorticibus fluvii Limagi prope Tigurũ a. 1667. d. 5 Jun. æt. 48.
Ad uſum horum Bibliorum Edmundus Caſtellus, apud Cantabrigienſes Arabicæ L. Profeſſor edidit Lexicon Heptaglotton. Londini 1669. in fol. 2. Tomi.

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v. Martini Kempii Bibliothecam Anglorum Theologicam, pag. 2. ſeq.

Biblia Regia Hebraicè, Chaldaicè, Græcè & Latinè, cura Benedicti Ariæ Montani, Hiſpalenſis; quem Philippus, II ejus nominis, Hiſpaniæ Rex iſtius præclari Operis editioni præfecerat. Antverpiæ apud Plantinum 1572. in fol. 8. Volum.

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Biblia Ebraica Complutenſia, adjunguntur tranſlationes, Chaldaica, Græca & Latina. Compluti 1514. 15. 16. 1517.
Hoc opus debemus curæ Franciſci Ximenis, Academiæ Complutenſis conditoris, qvi primùm fuit Monachus Ordinis Minorum de Obſervantia, inde Archi-Epiſcopus Toletanus, atq; anno 1507. à Julio II. Papa Romano creatus presbyter Cardinalis tit. S. Balbinæ.

Biblia Ebræa, ſtudio Felicis Pratenſis per Danielem Bombergum, cum Targum, & variorum Rabbinorum Commentariis. Venetiis 1515. 1516. 1517.

V. Buxtorf. Bibliothec. Rabbinic. p. 297. ſeqv.

—— Eadem, per eundem Bombergum, cum Targum, Maſora, & variis Rabbinorum commentariis. ibid. 1523. 24. 25. 26. 27. 1528.

V. Buxtorf. loco cit. pag. 298. ſeq.

—— Eadem curâ Johannis Buxtorfii, cum ſelectiſſimis Hebræorum Interpretum commentariis, Maſora magna & parva, Targum, &c. Baſileæ 1618. in fol. 2. Vol.

Aliis Bibliorum editionibus ac verſionibus, vitandæ prolixitatis ergo, recenſendis ſuperſedemus.

a. 1613. Felix *Bidembachius*, SS. Th. D. & Abbas Cœnobii Adelbergenſis in ducatu Würtenbergico, parte priore Promptuarii Exequialis ad Jonæ 1, 4. ſeqq. pag. 264. ſeqq. Edit. Lubecenſis an. 1618. in 4. & in parte poſteriore, ad Jon. 2, 7. pag. 199. ſeqq.

Martini *Blochii*, Selandi, Paſtoris in Eccleſia Ridderholmenſi Stockholmienſium, Concio Funebris in obitum Achatii Kaſle, ex Jonæ 2, 3. 4. Lingva Sveticâ. Holmiæ 1673. in 4.

Samuel *Bochartus*, Rothomagenſis, in Cadomenſi Nort-

Nortmanniæ Academia Profeſſor, Hierozoico, ſive de Animalibus S. Scripturæ , Partis poſterior. lib. 5. cap. 12. de Ceto Jonæ. Londini 1663. Francofurti ad Mœnum , typis Balthas. Chriſtophori Wuſtii 1675. in fol.

—— Idem in Phaleg, ſ. Geographiæ Sacræ parte priore, lib. 4. cap. 20. de Ninive. Cadomi 1646. in fol. Rothomagi 1652. in f. Francof. ad Mœnum 1681. in 4.

Arnoldus *Bootius* in Animadverſionibus ſacris ad Textum Hebraicum V. Teſt. lib. 4. cap. 6. ſeqv. de Tharſis , &c. Londini typis Richardi Biſchopii & Jacobi Junii 1644 in 4.

Jacobi *Brandmylleri*, Theologi Baſilienſis, Analyſis Typica Librorum V. T. Poëticorum , & Propheticorum Majorum & Minorum. Baſileæ 1621.

Johannis *Brentii*, Theol. D. Eccleſiæ Stutgardienſis in ducatu Würtenbergico Præpoſiti, &c. Commentar. in Jonam. Francofurti 1566. in 8 Stutgardiæ a. 1576. d. 11. Sept. æt. 72.

—— Ejusd. in Eccleſiaſten , Eſaiam , Jeremiam , Oſeam , Amos , Jonam, Micheam. Tubingæ 1580. in fol.

—— Ejusdem Comment. in univerſa SS. Biblia V. & N. Teſt. Tubingæ 1576. Vol. 7. in fol.

vid. Melchiorem Adamum in Vitis Germ. Theol. p. 436. ſeqq. Jacobum Heerbrandum Oratione Parentali in obit. Brentii.

Caſparus *Brulovius*. Carmen Exegetico Dramaticum de Propheta Jona & Ninivitarum converſione , quod moderante, & primas lineas ducente M. Caſparo Brulovio P. L. Cæſ. Poëtices in Argentorat. Academia Profeſſore & Gymnaſiarcha , in ejusd. Univerſitatis Auditorio majori an. 1627. die 28. Febr. publicè & ſolenniter decantarunt :

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Andreas Neuman, Pomeranus. Paulus Meigerus, Argentinenſis. Joh. Georgius Wetzelius, Argent. Hieronymus Rennerus, Argentin. Joh. Bartholomæus Leichtenſteigerus, Auſtriacus, Stephanus Carolus, Hilperhuſanus. Argentorati 1627. in 4. carmine heroico.

Johannis *Brunſmanni*, Rectoris Scholæ Herlovianæ, hinc Eccleſiaſtis Hafnienſis, &c. Gratia Naturæ interpres. in eo prolixa diſſertatio de Ceto Jonæ contra Samuelem Bochartum. MS. ſervatur apud Auctorem.

Witteber-gæ a. 1558. d. 20 April.

Johannis *Bugenhagii* Expoſitiones in Jonam. Wittenbergæ apud Vitum Creutzer 1550. & 1561. in 8. Theologiæ Doctor, & Eccleſiæ Wittebergenſis Paſtor ac Superintendens. vixit in Regno Daniæ ann. circiter quinq;, an. 1535. ſeqq. v. Eraſmi Vindingii Regiam Academiam Haunienſem, pag. 66. Melchior. Adamum in Vitis Germanor. Theol. p. 311. ſeqq. Orationem Petri Vincentii in Tom. 3. declamat. Philippi Melanthonis, pag. 793. ſeqq. Joh. Andr. Qvenſtedt Dialogo de Patriis ſcriptis &c. pag. 199.

Witteber-gæ 1686. d. 24. Febr.

Abrahami *Calovii* Annotata Anti-Grotiana in 12. Prophetas minores. Wittebergæ 1668. in 4.

—— Et in Bibliis V. T. illuſtratis, Tom. 2. pag. 821. ſeqq. Francofurti typis Balthaſaris Chriſtophori Wuſtii. 1672. in fol. In Academia Wittebergenſi Theol. D. & Profeſſor primarius, atq; Circuli Electoralis Saxonici Superintendens generalis.

Johannis *Cæſaris*, Cuſtrinenſis Eccleſiaſtis in Marchia nova, Zwo und Zwantzig Predigten über den Propheten Jonam. Wittenberg. 1600. in 8.

Genevæ 1564. d. 27. May.

Johannes *Calvinus*, Paſtor Eccleſiæ Genevenſis, &c. in 12. Prophetas minores. *Genevæ* 1559. & 1583. *in* fol.

—— Gal-

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—— Gallicè. Sermons ſour les douze petits Prophetes. Lyon. 1565. in fol.

—— Inter alia Ejuſdem opera, ſimul excuſa Genevæ 1617. Amſtelodami 1669. in fol.
vid. Melchiorem Adamum de vitis Theologorum exterorum principum, pag. 63. ſeqq. Francof. 1618. in 8.

Joh. Benedicti *Carpzovii*, in Academia Lipſienſi Theol. D. & Profeſſoris, nec non ad D. Thomæ Eccleſiaſtis Diſputatio Inauguralis de Pœnitentia Ninevitarum. Lipſiæ in 4. — Lipſiæ. a. 1657. d. 22. Octobr.
vid. Theophili Spizelii Templum honoris reſeratum, p. 227 ſeqq. Henningi Witten Memor. Theologor. renov. p. 1247. ſeqq.

Sebaſtiani *Caſtalionis*, Profeſſoris Baſilienſis, Jonas Carmine Lat. Deſcriptus. Baſileæ. — Baſileæ a. 1563. d. 29 Decembr.

Alphonſus *à Caſtro* (ſive Caſtri) Hiſpanus, ex ordine Minorum Franciſcanorum, ſcripſit comment. in 12. Prophetas minores. Ejus Opera Pariſiis exc. a. 1571. in fol.

Chriſtophori de *Caſtro* (ſive *Caſtri*) Hiſpani, è Societate JEſu Theologi, & in Salmanticenſi Caſtiliæ Academia Profeſſoris, Comment. in 12. Proph. minores. Lugduni 1615. Moguntiæ apud Schönwetterum 1616. in fol. pag. 291. ſeqq. — Madriti a. 1615. d. 11/1. Decembr.

Johannes *Catardus*, Aquaſperſanus, in Jonam. Pariſiis 1601.
vid. Sixtum Senenſum in Bibliotheca S.

David *Chytræus*, Theol. D. & Profeſſor in Academia Roſtochienſi, in Jonam. Lipſiæ 1599. — Roſtochii a. 1600. d. 25. Junii.
v. Melch. Adam. in vitis Germ. Theol. pag. 681. ſeqq.

Johannes *Coccejus*, Theologus Leidenſis, in 12. Prophetas minores. Leidæ 1652. in fol. — Lugd. Batav. in Nov. 1669

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Gabrielis à *Coſta* (d'Acoſta) Luſitani, Comment. in cap. 49. Geneſ. in Librum Ruth, Threnos Jeremiæ, Jonam, & Malachiam. Lugduni 1641. in fol.
vid. Nicolai Antonii Hiſpalenſis Bibliothecam Hiſpa- nam.

Miſenæ apoplexiâ a. 1579. d. 24 May. Paulus *Crellius*, Iſlebienſis, SS. Th. D. & in Acad. Witt. Profeſſor, &c. in Promptuario Biblico, Danielis *Feſſelii*, Fribergenſis Miſnici, Eccleſiaſtis Berolinenſis, &c. operâ aucto, Diction. *Japho*, *Jonas*, *Nineve*, &c. Francof. 1627. & 1662. in fol. de Crellio v. Melch. Adamum in Vitis German. Theol. p. 518. ſeq.

Johannis *Crocii*, Theol. D. Hypotypoſes Concionum in Prophetam Jonam. Caſellis typis Jacobi Gentsſchii 1649. in 8. editio altera. Francof. 1633.

—— Ejuſd. Commentarius in 12. Proph. minores. Lugd. Bat. 1652. Caſſellis 1673. in fol.

—— Commentar. in Jonam. Caſſell. 1656. in 8.

a. 449. aut 450. die 2. Decembr. Petri *Chryſologi*, Ravennatium Epiſcopi Sermo de Jona, qvi 37 eſt inter alios ejusdem Sermones. exc. Venetiis, Pariſiis, Coloniæ, &c. & in Bibliotheca Patrum.
Natus Chryſologus in oppido Fori-Cornelii, in parte Italiæ, Flaminia (vulgò Imola nella provincia di Romagna) ob auream dicendi & eloqventiæ vim Χρυσολόγυ nomen adeptus. v. Joh. Gottfridum Olearium in Abaco Patrologico, p. 368. ſeq.

In villa Regionis Ponticæ, Cumana dicta an. 407. d. 14. Septembr. Johannes *Chryſoſtomus*, Epiſcopus Conſtantinopolitanus, Homiliâ 5 in Tom. 1. Operum Edit. Pariſ. an. 1636. pag. 75. ſeqq. Cognomen Chryſoſtomi tributum fuit huic Epiſcopo, à flumine orationis aureo. Χρυσόστομος, cui στόμα χρυσοῦν. os aureum. c. Olearii Abac. Patr. p. 244. ſeqq. Joh. Gerh. Patrologiam, Dannhawer. Tom. 9. Lactis Catechet. p. 463.

Cy-

Cyrillus, Epiſcopus Alexandrinus in 12 Prophetas minores. Ingolſtadii 1605. in fol. &c. Alexandriæ in Ægypto a. 446.

Lambertus *Danæus*, Aurelianenſis in Prophetas minores. Genevæ 1586. in 8. & 1594. in 4. Caſtri a. 1596. m. Januar.
Profeſſor fuit in Leidenſi Batavorum Academia. anno 1582. Gandavum, Flandriæ metropolin commigravit. Poſtea docuit Orthesii, oppido in Bearnico Principatu Regis Navarræorum, Henrici Borbonii, ad montes Pyrenæos. Orthesio Laſcurium, Leſcar vulgò, in eadem Bearniæ provincia, poſtquam tranſlata eſſet Academia, illuc an. 1592 conceſſit Danæus. Deniq; Ceſſeronem, ſive Caſtrum, vulgo Caſtres, in Provincia Galliæ Languedocia, aliqvot milliaribus Tholoſâ, a. 1594. vocatus, ut doceret in Schola Theologica, recens aperta, ibidem deceſſit.

Joh. Conradus *Dannhawerus*, Theol. D. & Profeſſor in Univerſitate Argentoratenſi, Conventûs Eccleſiaſtici Præſes, &c. Tomo 6. **Catechiſmus Milch** in Jonæ 3, 5. ſeqq. pag. 746. ſeqq. & pag. 755. ſeq. &c. Argentorati an. 1666. d. 7. Nov. æt. 64
vid. Th. Spizelii Templum honoris reſeratum, pag. 284. ſeqq. Baltaſaris Bebelii Manes Dannhaweri, H. Witten Memor. Theol. p. 1438. ſeqq.

Johannes *Diazius*, Hiſpanus, natus in oppido Cuenca Regni Toletani, ſive Caſtiliæ novæ, ſcripſit in Prophetas minores. Qvia Confeſſionis Auguſtanæ ſociis ſe adjunxerat, à fero, ferreoq; fratre, Alphonſo Diazio, in Curia Romana Advocato, qui citis itineribus venerat Româ in Germaniam, ut vel averteret converſum à Proteſtantium religione, vel dolo circumventum in Italiam duceret, vel incautum opprimeret & obtruncaret, manu ſicarii, ad cædem hanc faciendam conducti crudeliſſimâ internecione per- Neoſtadii ad Danubium an. 1546. d. 27 Martii.

emptus Neoſtadii in Palatinatu ſuperiori , 6 milliaribus Auguſtâ Vindelicorum.
conf. Johan. Sleidani Commentar. de Statu Religionis ſub initium libri 17. Martyrologium magnum Pauli Crocii Cycnæi, quod è Gallico Germanicè reddidit. Hanoviæ 1617. in fol. pag. 328. ſeqq. & alios.

Giſſæ a. 1667. Joh. Conradi *Dieterici*, in Academia Gieſſena Profeſſoris, Antiquitates Biblicæ. Gieſſæ 1671. in fol. pag. 731. ſeqq. n) 508. & 244.

Ruremundæ in Geldria a. 1471 d. 22. Mart. *Dionyſius* de Leewis, Ryckelius, Religione Cartuſianus in 12 Prophetas minores. Coloniæ 1549. in fol. &c.
v. Valerium Andream in Bibliotheca Belgica , p. 185. ſeqq.

Dorotheus , ſive Dorothei Interpres vetus ſcripſit Excerpta , ſ. ſynopſin fabuloſam de vitis Prophetarum & Apoſtolorum , qvæ habentur in Magna Patrum Bibliotheca.

Franekeræ an. 1616. d. 12. Febr. Johannis *Druſii*, in Franeqverana Friſiorum Academia Profeſſoris, Lectiones in Prophetam Jonam. Lugd. Batav. 1591. in 8. Antwerpiæ 1592. in 4.

—— Ejuſdem Commentar. in 12. Prophetas minores. Ambſterd. 1627. in 4. pag. 547. ſeqq.
v. Meurſii Athenas Batavas , p. 253. ſeqq. Val. Andreæ Bibliothecam Belg. pag. 495. ſeq. Henningi Witten decadem 2 Memoriæ Philoſophorum, &c. pag. 106. ſeqq. ex Abele Curiandro.

Amſtelod. a. 1567. d. 30. Aug. Antonii *Dueti*, apud Amſtelodamenſes Gymnaſiarchæ, Nineves deſcriptio metricè. Antverp. 1564. in 8. & cum aliis Ejusdem , Lugd. Batav. 1565. in 8.

Georgii *Edelmans*, Paſtoris in Falckenſtein / Predigten über den Propheten Jonam. Wittenberg 1583. in 8.

Nicolai *Eiſenii* Erklärung des Propheten Jonæ und Michæ. Straßb. 1640. in 4.

S. *Ephraim* (Ephræm) Syri, Edeſſenæ Eccleſiæ Diaconi Sermones in Jonam. inter alia Ejus Opera Latinè reddita. Romæ 1589. 1593. Coloniæ Agripp. 1547. 1603. 1616. Antverp. cum Scholiis Gerardi Voſſii Borchlonii, Præpoſiti Tungrenſis in Diœceſi Leodicenſi, qui, tacito auctore, uſus eſt operâ Ambroſii Camaldulenſis, Florentini, Ordinis Camaldulenſis Generalis Abbatis an. 1490. denati. a. 378.

vid. Michaëlem Pocciantium Catalogo Scriptorum Florentinorum, pag. 9. Olearii Abacum Patrolog. p. 148. ſeq. & in Indice.

Jørgen Erickſøns / Biſcop over Stavanger Stift / Jonæ Prophetis Hiſtoria udi 24. Prædickener udlagt. (Georgii *Ericidis*, Epiſcopi Stavangrienſis in Norvegia, Jonæ Hiſtoria 24. Concionibus expoſita.) Kiøbenhafn 1592. in 4. Stavangriæ an. 1605.

Stephani *Fabritii* Conciones ſacræ in Prophetas minores. Bernæ 1651. in fol.

Johannes *Ferus*, aliàs Wild, Ordinis Franciſci, in Jonam. Lugduni 1554. in 8. Antverp. 1557. in 8. Verdeütſcht. Cölln 1567. in 8. Moguntiæ an. 1554. die 8. Sept.

c. Abacum Patrolog. Olearii, p. 252. J. And. Qvenſtedt Dialogo de Patriis Scriptis, &c. pag. 245.

Franciſcus *Fevardentius*, Ord. Minor. in Jonam, & Epiſt. Judæ. Coloniæ Agripp. 1595. in 8. a. 1578.

Petri *Figuerrii*, Luſitani Commentar. in 12 Proph. minor. Item Pſalm. & Eſaiam. Lugduni 1615. in fol. 2. Vol.

Franciſcus *Forerius*, Ulyſſiponenſis in 12. Prophetas minores. In Cœnobio S. Pauli de Almada prope Ulyſſiponē an. 1580.

Philippus Henricus *Friedlibius*, Theol. D. & Paſtor

 apud

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apud Stralſundenſes, &c. in Theologia Exegetica, pag. 955. ſeqq. Edit. Francof. 1660. in fol.

a. 1662. Thomas *Fuller* in cap. 1. Jonæ v. 1. ſeqq. ad 9. Anglicè 1657. in 8.

Magdeburgi an. 1616 d. 6. Julii. Philippi *Galli*, ſive Hahn, Theol. D. & apud Magdeburgenſes Paſtoris, 30 Homiliæ in Proph. Jonam. Magdeburgi a. 1606. in 8. Subjungitur Qvirini Zeits Carmen heroicum de Pr. Jona à balæna deglutito, & Ninivitarum ad Deum converſione.

v. Henningi Witten Dec. 1. Memoriæ Theologor. &c. p. 93. ſeqq.

Jenæ a. 1637. d. 17 Aug. ætat. 55. Johannis *Gerhardi*, Theol. D. & Profeſſ. Jenenſis Annotationes in Prophetas, Amos & Jonam. Jenæ 1634. & 1663. in 4.

vid. H. Witten dec. 3. pag. 392. ſeqq. Spizelii Templum honoris p. 123. ſeqq. & 404. ſeqq. atq; alios.

Roſtochii a. 1645. d. 18. Aug. a. æt. 63. Hugo *Grotius* Legationem Jonæ metro percenſuit. Inter alia magni & illuſtris Viri Poëmata Leidæ 1639. & 1645. Amſterdami 1670. in 12.

—— Ejusdem Annotationes in V. Teſtam. Pariſiis 1644. in fol. 3. Volum. p. 544. ſeqq.

vid. Meurſii Athenas Batavas, p. 205. ſeqq. Henningi Witten Decadem 4 Memoriæ Philoſophorum &c. p. 554. ſeqq. Valer. Andreæ Biblioth. Belgic. p. 297. ſeq.

Baſileæ a. 1617. d 30 Auguſti. Joannis Jacobi *Grynæi*, Theologi Baſilienſis, Prælectiones in Jonam. Baſileæ ex Oporiniana typographia 1581. in 8.

vid. Melchior. Adamum in Vitis Germ. Theolog. pag. 868. ſeqq.

Nicolai *Gryſen*, Roſtochienſis, Paſtoris in Patria ad D.

Ca-

Catharinam, 20. Bothpredigen auer Jonam. Roſtock by Stephan Mölleman. 1588. in 8.

Rudolphi *Gualteri*, Tigurini, Eccleſiæ Patriæ Paſtoris, Homiliæ in 12 Proph. minores. Tiguri 1566. & 1577. Baſileæ 1599. in fol. Tiguri a. 1586. d. 25 Novembr.

v. Melch. Adam. in V. Germ. T. p. 592.

Theodorici *Hackspanii*, Theologiæ & Hebrææ L. in Academia Altdorffina Profeſſoris, Notæ Philologico-Theologicæ in varia & difficilia Scripturæ loca. Altdorffii typis Georgii Hagen 1664. in 8. pag. 997. ſeqq. Partis 2. Altdorffi a. 1659 die 19. Januar. æt. 51.

Haymo, Epiſcopus Halberſtatenſis, in 12 Proph. minor. & Cantic. Canticor. Colon. 1529. in 8. &c. a. 853.

v. Olearii Abacum Patrologicum, p. 198.

Wigandi *Happelii*, Profeſſoris Marpurgenſis Hebræi, Jonas Propheta cum Verſione Latina, nec non Exercitatione Grammaticali, qvæ eſt tanquam Examen & ratio Grammaticæ ſingularum dictionum, literarum, ac punctorum in ipſa Prophetia. Baſileæ per Thomam Guerinum 1561. in 8. Marpurgi an. 1572. d. 21. Mart.

Andreæ *Haſſelqwiſt*, Calmarienſis, primùm Con-Rectoris Scholæ Cathedralis Revalienſis, hinc Templi Cathedralis Aboënſis in Finlandia Eccleſiaſtis, Conciones ſacræ 30 in Prophetam Jonam, idiomate Svetico, in templo Cathedrali Revalienſi habitæ a. 1674. Holmiæ 1680. in 4.

Eſaiæ *Heidenreichs*, Leobergenſis, Sileſii, Theol. D. & Paſtoris Uratiſlav. Außlegung über die Prophetiſche Hiſtorien Jonæ. Conciones 21. Breßlaw 1572. Leipzig 1585. in 8.

Bartholomæi *Heidenrichi*, Fribergenſis, Explicationes minor. Prophetarum. Lipſiæ 1610. in 8.

Lavingæ ad Danubium in Svevia an. 1616. d. 17 Apr. æt. 70.

Philippi *Heilbrunneri*, Theol. D. in Lavingano Gymnaſio Profeſſoris, & Eccleſiæ ibid. Paſtoris, Loci Communes in 12 Prophetas minores. Lavingæ 1588. in 8.
v. Melch. Adam. in V. Germ. Th. p. 852. ſeqq.

Heſychius in 12 Prophetas minores, & Eſaiam. ex Bibliothecæ Auguſtanæ MSS. Codicib. edidit David Hœſchelius. Auguſtæ Vindelicor. 1602. in 4.

Bethlehemi prope Hieroſolymã a. 420. d. 30. Sept.

B. *Hieronymus* Stridonenſis in Jonam. Inter alia magni Patris opera, ſæpius recuſa. pag. 133. ſeqq. in Tomo 5 Edit. Colonienſis 1616. &c. in fol.

—— Idem de Hedera Jonæ Epiſt. 89 ad Auguſtinum, circa finem, pag. 267. ſeq. & in Scholiis Mariani Victorii, pag. 70.
v. Olearium in Abaco Patr. ibidemq; citatos, p. 208. ſeqq.

Jenæ an. 1642. d. 21 Martii.

Johannis *Himmelii*, Theol. D. & Profeſſ. apud Jenenſes, Trigæ Propheticæ qvatuor. In Prima Jonas, Nahum, Obadias, Analyſi Logico-Philologica Geneſi Theoretico-Practica explicati. Lipſiæ 1631. in ſecunda Amos, Micheas, Habacuc. 1632. in tertia Hoſeas, Joël, Sophonias. 1633. in qvarta Haggæus, Zacharias, Malachias. 1633. in 4.
v. Theoph. Spizelii Templum hon. reſ. pag. 140. ſeqq. Adriani **Beiern** Syllabum Rectorum & Profeſſorum Jenenſium &c. pag. 203. & 487. ſeqv. Jenæ 1659. in 12. H. Witten Memor. Theol. Decad. 11. p. 1462. ſeqq.

Benjamin *Hinton* in Jonæ cap. 3, 4. 1650. in 4.

Robertus *Holkot* in 12 Prophetas minores. MS. extat in Bibliotheca Oxonienſi.

Gloceſtriæ vivus combuſtus an. 1555 d. 8. Februarii.

John Hooper (Johannes *Hooper*, Epiſcopus Gloceſtrenſis, hinc Wigornienſis) upon the Prophete Jonas. London 1550. in 8.

conf.

conf. Hiſtorici, qui res in Anglia, regnante Mariâ, Henrici VIII. filiâ, geſtas perſcripſêre; item Martyrologium magni Pauli Crocii Cycnæi, &c. pag. 591. ſeqq.

Hugo de S. Victore, Saxo, (in Cœnobio S. Victoris ad muros Lutetiæ Canonicus) ſcripſit, inter alia, in Jonam. Ejus Opera Venet. 1588. 3. Vol. in fol. Rothomagi 1648 &c. conf. Olearius in Abaco P. p. 221. Johannes Andreas Qvenſtedt Dialogo de Patriis Scriptis &c. pag. 238 & qui ab iis allegantur. a. Circiter 1139.

Ægidii *Hunnii*, Theol. D. & Profeſſ. in Academia Witteberg. Predigten über 6 Propheten / Daniel, Obadias, Jonas, Micha, Haggai & Malachias, wie auch Jeremiæ Klaglieder. Franckfurt 1595. 1600. in 4. v. Melch. Ad. in Vitis Germanor. Theol, pag. 723. ſeqq. Leonhardi Hutteri Orationem parentalem in obit. D. Ægidii Hunnii. Wittebergæ an. 1603. in 4. Wittebergæ a. 1603. d. 4. April.

John *Hutcheſon* (Johannes Hutcheſon, Paſtor Edinburgenſis) on the woole ſmal Prophets. 1657. in fol:

יוֹנָתָן בֶּן־עוּזִיאֵל, *Jonathan*, filius Uſielis ſcripſit Paraphraſin Chaldaicam in Prophetas anteriores & poſteriores. Qvæ in Jonam, extat qvoq; in Leusdenii Jona illuſtrato. Vixiſſe perhibent paulo poſt Chriſtum.

Franciſci *Jacobi* in Jonæ cap. 3, 6. 7. 8. Anglicè. 1647. in 4.

Juſtus *Jonas*, Theol. D. Eccleſiæ Eisfeldenſis Paſtor, & Francicar. Eccleſiar. in Principatu Coburgenſi Inſpector Latinè vertit Lutheri Germanicum in Jonam Commentarium. Eisfeldiæ in Franconia a. 1555 d. 9. Octo.
Filium habuit Juſtum Jonam, I. U. D. qvi Hafniæ decollatus an. 1567 d. 28. Junii.

vid.

vid. Melch. Adamum in V. Germ. T. p. 258. ſeqq. Adrianum Bejern in Syllabo Rect. & Profeſſorum Jenæ, &c. pag. 445. ſeq.

a. 1630. Petrus *Jonæ*, Angermannus, Epiſcopus Wexionenſis in Svecia, inter alias Homilias in Textus Pœnitentiales ex Jon. 3, 1 ad finem. Wittebergæ per Johannem Gormannum 1616. in 8.

Jonas, ou Ninive penitente. Geneve 1665. in 12.

Den Prophete Jonas udi Danſke Vers forfattet aff Søfren Jonæſøn. Kiøbenhafn 1680. in 4.

Lugduni Batav. peſte a. 1602. d, $\frac{23}{13}$. Oct. Franciſci *Junii*, Theologiæ Profeſſoris in Academia Leidenſi, Expoſitio Jonæ Methodica. Heidelbergæ 1593 in 4.

——— Ejusdem Prælectiones in Jonam. 1594. in 4.

——— Opera ejus Theologica omnia. Genevæ 1613. 2. Volum. in fol.

v. Melch. Adam. in Vitis Theologorum exterorum Principum &c. pag. 192. ſeqq. Francof. 1618. in 8. J. Meurſ. Athen. Batav. p. 162. ſeqq.

Coburgi in patria an. 1643. d. 15 May a. æt. 48. Andreæ *Keſleri*, Theol. D. & Superintend. Saxo-Coburgici, &c. commentarius abſolutus in Jonam. nondum editus.

v. Spizelii Templum honoris reſeratum, pag. 155. ſeqq. Henningi Witten qvintam Decadem Memoriæ Theologorum &c. pag. 557. ſeqq. ex Oratione parentali Johan. Heinrici Hagelgans.

רבי דוד קמחי, Rabbi David *Kimchi*, in Hiſpania natus, ſcripſit Commentarium in univerſum fere Vet. Teſt. vide Biblia Hebræa Buxtorfii, & Leusdenium in Jona illuſtrato.

a. 1620. John *Kings* (Epiſcopi Londinenſis) Lectures upon Jonas. London 1600. & 1618. Oxford 1597. in 4.

Paul

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Paul *Knel* in Jonæ cap. 3, 4. 5. p. 153. 1660. in 8.

Bartholdi *Krakewitzii*, Theol. D. & Profeſſoris in Academia Gryphiswaldenſi, &c. Commentarius in Jonam. Hamburgi 1610. Gieſſæ 1611. in 8.

an. 1642. d. 7. Nov. in prædio ſuo Drigge in Rugia.

Filium habuit Joachimum *Krakewitz*, in Regia Sorana primùm Logicæ, hinc Theologiæ Profeſſorem, & Concionatorem, qui Soræ obiit an. 1642. d. 9. Febr. novem menſ. ante Parentem.

v. Henningi Witten qvartam Decadem Memoriæ Theologor. p. 502. ſeqq.

Johan Kruegen Geiſtl. JEſus Spiegel. 20 Andachten über den Propheten Jonam. Coburg 1642. in 18.

Andreæ *Kunadi*, Döbelenſis, Theol. D. & Profeſſ. in Academia Wittebergenſi, &c. in caput 1. 2. & 3 Jonæ de pœnitentia Ninevitarum. Witteb. 1657. in 4.

Wittebergæ a. 1662. d. 15 Mart. æt. 60.

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ר׳ שלמה ן׳ מלך, Rabbi *Schelomoh*, vel Salomon, אֶבֶן h. e. nepos (nam Nun finale cum puncto, vel virgula supernè, nomini proprio poſtpoſitum, eſt אבן) Melechi, ſcripſit Commentarium Hebraicum in univerſa Biblia, qvi inſcribitur מכלל יופי, Michlal Jophi ex Pſ. 50, 2. exc. Conſtantinopoli a. 1554. in fol. item cum Additamento,

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Joh.

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Ludovicus de *Tena*, Bæticus, Accitanus (h. e. in oppido Guadiz, 9 leucis Granatâ, natus) in Jonæ Prophetiam. v. Nicolai Antonii Biblioth. Hiſp. T. 2. p. 52.

vixiſſe perhibent usq; ad an. 466.

Theodoretus, Cyri in Syria Epiſcopus, ſcripſit, præter alia, Ἑρμενέιαν εἰς τὸν Προφήτην Ἰωνᾶν. pag. 796. ſeqq. in Tomo 2 Operum, &c. Lutet. Pariſior. 1642. in fol. v. Olear. Ab. Patrol. p. 444.

vixit adhuc a. 1078

Theophylactus, Acridæ in Bulgaria Archi-Epiſcopus, commentatus eſt in Habacuc, Nahum, Jonam, Oſeam. Latinitate donavit Joh. Lonicerus, recognovit Philippus Montanus. Francof. 1534. Pariſ. 1549. in 8. &c. Olear. p. 451. ſeq.

Antwerp. 1636 d. 14/4. Julii.

Jacobi *Tirini*, Antverpiani, è Societate Jeſu, Commentarius in V. & N. T. Antverp. typis Martini Nutii 1632. in fol. 3. Tomi.

—— In duos contractus Tomos, omiſſo ſolo Scripturæ textu. Bruxellis apud Franciſcum Vivien 1645. fol.

—— Et Antverpiæ apud Guilielmum Leſteens. 1645. in fol.

—— Item in Bibliis Maximis. Pariſ. 1660.

Delphis a. 1568. d. 28. Martii.

Joannes *Toſarius*, Aqvilovicanus in Prophetas minor. & Sapientiam Salomonis. Baſil. typis Oporianis 1558. in fol. Verum cognomen, aſſumpto Toſarii cognomine, diſſimulavit

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lavit Auctor, Joannes Sartorius, Amſtelodamenſis, Ludi Literarii in patria moderator. vide Valer. Andr. Biblioth. Belg. pag. 558. ſeq.

Sebaſtianus *Toſcanus*, Luſitanus, in Jonam. Venetiis 1573. in 8. Olyſſipone, vulgò Lisboa in Portugallia a. 1580. d. 13. Jun.

John *Trap* Annotations upon all the Books of the Old an New Teſtament. London 1662. 5 Volum. in fol.

Joannis *Treminii*, Alonenſis, ſ. Alicantini, in Jonæ Prophetiam Commentarii, una cum Paraphraſi Poëtica. Oriolæ 1623. in 4.

Philippi *Wagners*, Churfürſtlichen Hoffpredigers zu Dreßden Außlegung über den Propheten Jonam. Budiſſin 1570. Leipzig 1581. in 8.

Roberti *Wakeman* Sermon on Jonah 3, 4. 5. Oxon. 1606. in 8. in Jon. 3, 6. 7. 8. 1612. in 8.

Auguſti *Varenii*, Theol. D. & Profeſſoris Roſtochienſis, Prælectiones in Jonam. nondum editæ. Roſtochii an. 1684. d. 16. Martii.

Pauli *Vegelii* Diſputatio de Pœnitentia beſtiarum Niniviticarum ad Jonæ 3, 7. 8. 1673. in 4.

Bartholdi *Wiarda* Jonæ Exodus, ofte, vertreck uyt Ninive, over Jonæ 4, 5. Franeker. 1678. in 8.

Alphonſi de *Willegas* vita Jonæ Prophetæ. inter alia Ejusdem Hiſpanico idiomate perſcripta. Madriti 1628.

Jodoci *Willichii* Reſelliani, Pruteni (Reſellii in Pruſſia a. 1501. nati) Medic. D. & Profeſſoris in Academia Francofurtenſi ad Oderam in Jonam Prophetam Ecphraſis. Francophordiæ ad Oderam, in officina Joannis Sciuri. 1549. in 8. Libuſii ad Viadrum prope Francofurtum apoplexia an. 1552. d. 12. Novembr.

v. Conradi Geſneri Bibliothecam, &c. & ad calcem operis ejusdem Willichii de Arte Magirica. Tiguri 1563. in 8.

Liebemolæ, ſive Liebenmühlæ in Pomeſania Ducalis Pruſſiæ parte anno 1587. d. 21 Oct. æt. 64. Gieſſæ an. 1626. d. 3. Auguſt.

Joannis *Wigandi*, Theol. D. Pomeſanienſis in Pruſſia Epiſcopi, Explicationes in 12 Proph. minor. Franc. 1566. in 8. v. Melch. Adam. V. German. Theolog. p. 603. ſeqq. Adriani Bejern Syllab. Rector. & Profeſſor. Jenæ, pag. 458.

Johannis *Winckelmanni*, Theol. D. & Profeſſoris in Academiis Marpurgenſi & Gieſſenſi, &c. Commentarius in 12 Proph. min. Francof. 1603. 1620. in 8.
v. Henningi Witten Decadem 2 Memoriæ Th. p. 206. ſeqq.

Johannis *Wolderi*, Stolpenſis Pomerani, Διέξοδος Prophetarum Joëlis & Jonæ. Witteb. 1605. in 4.

Ratisbonæ a. 1667. æt. 59. die 14. May.

Johannis Heinrici *Urſini*, Spirenſis, Patriæ Eccleſiæ Miniſtri, hinc a. 1656. Ratisbonenſis Paſtoris & Superintendentis Commentar. in Jonam. Francof. 1642. in 8.
v. Spizel. Templ. honoris reſerat. pag. 313. ſeqq.

Joannis Baptiſtæ *Vweni*, Antverpienſis, S. J. Theologi Commentarius Litteralis ac Moralis in Jonam Prophetam per Lectiones ſive Sermones exegeticos LX diſtributus. Antverpiæ apud Joan. Meurſium. 1640. in fol.

Martyrium paſſus eſſe dicitur circ. a. 260.

Zeno, Veronenſis Epiſcopus, ſcripſit Sermonem de Jona. inter alios ejusd. ſermones. Venetiis 1508. Veronæ 1586. in 4. &c. in Biblioth. Patrum Edit. Colonienſis 1618. in fol. pag. 106. ſeqv. &c.
v. Joh. Gerh. Patrolog. p. 177. ſeqq. Olear. Ab. Patrol. p. 472. ſeq. Baltaſaris Bebelii Antiqvitates Eccleſiæ in 5 priorib. ſeculis, &c. p. 501. ſeq.

Hamburgi a. 1626.

Valentini *Wudrian*, Paſtoris Demminenſis in Pomerania, pòſt Hamburgenſis ad D. Petr. Salve Hamburgicum. Antritt und Einführungs Predigt auß Jonæ 1/ 1. 2. 3. 4. darin nebenſt Summariſcher Erklährung / deß beruffs Jonæ / gen Ninive erörtert wird / ꝛc. Hamburg in Verlegung Jürgen Wolders 1621. in 4.

LEC-

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LECTORI BENIGNO

Gratiam & decorem ab illo, cujus typum in Morte & Reſurrectione *Jonas* geſſit,

JESU NASARENO!

ANimus non eſt in Propheticum Jonæ librum, aliavé Volumina Sancta prolixiùs commentari: abundanter id præſtitêre, qvorum operâ Biblicæ παραφράσεις, *Annotationes, Conciones, &c. innumeræ propemodum circumferuntur. Ceterùm, cùm in tradendis* τοῖς Ἱεροῖς Γράμμασιν *id agant plurimi, ut, qvæ ſemel vel aliis, vel ſibi viſa, non adhibito Fontium conſilio, pertinaciter inſiſtant explanationi, haſce Theologorum* Ἑρμηνευτικὰς *inſuper habentes Regulas:* Προφητεία Γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται. Expoſitio Scripturæ non debet fieri privatâ interpretatione, *proprio ingenio non eſt exponenda*; Scriptura per Scripturam explicanda; Scriptura habet infallibilem ſemet ipſam ex ſemet ipſa interpretandi facultatem, *qvàm ſit inviſa mihi ſiniſtra iſthæc pertinacia, ſine deviarum interpretationum recenſione & refutatione, divulgare paro præſenti qvalicunque Opellâ ſupra laudati Vatis* ἐξηγήσει *commodatâ. Si mihi proinde in pauculis non conveniat cum Interpretibus, ſpero me non diſſentire à voce* τοῦ Πνεύματος τῆς ἀληθείας, *Spiritus Veracis, falli & fallere neſcii, Sanctiorum Pandectarum Auctoris, qvem Chriſtus promiſit nos ducturum in omnem veritatem. Plura non ſignabo, qvi non ſum inſcius minùs appo-*

2.Pet,1,20

Ioh.16,13.

appoſitè minuto convenire Opuſculo ingentem Prologum galeatum. Conatibus candidum adjiciet calculum
Synesius Epiſt. 153. ſed pro Θεῖα habet δαιμόνια. *Lector candidus, qvi unà mecum amat* περιεργάζεσθαι τὰ Θεῖα πράγματα· occupari conſideratione rerum divinarum: *memoriâ tenebit ſanctâ; qvòd die ac nocte non intermittat* ὁ πλεῖον Ἰωνᾶ ὧδε· *qvi plus hìc eſt, qvàm Jonas,*
Act. 20, 31. Matth. 12, 41. Luc. 11, 32. Act. 17, 30. Matth. 12, 39. 41. *qvi Prophetæ Jonæ longè anteponendus, Sanctiſſimus JEſus adhortari ad Converſionem,* παραγγέλλειν τοῖς πᾶσιν ἡμῖν πανταχοῦ μετανοεῖν· *annunciare omnibus nobis ubiqve ut pœnitentiam agamus, prohibere communitatem cum ſceleratis, reſipiſcere neſciis, qvos* ἄνδρες Νινευῖται *ad unam Propheticam Concionem in melius mutati condemnabunt in Extremo magni illius Diei Judicio.*

בג״ה

ספר יונה

יוֹנָה est à יָנָה, *oppreſſit*, *afflixit*, *verbo*, vel *opere cladem intulit*, *vaſtavit* חֶרֶב יוֹנָה (Particip. præſ. fœm. Formæ Kal, &c.) gladius vaſtans, ſive affligens, Jerem. 46, 16. 50, 16.

יוֹנָה, *Columba*, plur. יוֹנִים qvia oppreſſioni & prædæ pateat. Gen. 8, 8. ſeqq. Levit. 12, 8. Hoſ. 7, 11. & 11, 11. &c.

Columbam ſe vocat David in Inſcriptione Pſalm. 56, 1. לַמְנַצֵּחַ עַל־יוֹנָה אֵלֶם רְחֹקִים לְדָוִד מִכְתָּם, *Muſicæ Præfecto de Columba obmuteſcentiæ*, h. e. obmuteſcente (in) *longinqvis locis*, &c. Nam innocentem, non imbellem tamen, cùm impeterent rapacibus ungvibus inimici, cogebatur in tutiora, extra Terram Iſraëliticam, c. Pſ. 55, 7. evolare loca, pavidæqve columbæ inſtar in remotâ, longinqvos inter Philiſtæos, mutus verſari terrâ, ut oppreſſionem in ſolo peregrino ſub Dei alis declinaret. Pſal. 61, 5. vidend. ad h. l. Pfeifferus in Dubiis Vexatis.

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יוֹנָה, Nomen proprium Viri Prophetæ, ὁ Ἰωνᾶς, τοῦ Ιωνᾶ, &c. Græcis; qui nomine, & omine columba. conf. Dannhaweri **Catechiſmus Milch** Tom. 8. pag. 385. ſeq.

Alius Ιωνᾶ, Simonis Petri pater, Syro ܝܘܢܐ, Matth. 16, 17. Joh. 1, 43. & 21, 15, 16. 17. v. Joh. Gerh. Not. ad Matth. p. 716.

Ιωνὰν in Genealogia Chriſti memoratus Luc. 3, 30. Syro ܝܘܢܡ.

Patrem יוֹנָה הַנָּבִיא nactus eſt Amittai, Judæum; Patriam Gath Hepher, oppidum in Tribu Zabulon. v. 2. Reg. 14, 25. coll. cum Joſv. 19, 13.

Prophetavit tempore Jeroboami, ejus nominis ſeeundi, Iſraëlis Regis, vel Imperium tenente ejus Patre, Joaſo, annos circiter 850 ante natum Chriſtum.

1. Petr. 1, 10. 11. Prophetarum numero eximendum qvi autumant, eò qvòd nihil προκατήγγελκε περὶ Χριστοῦ, πάντες γὰρ οἱ Προφῆται προεφήτευσαν περὶ αὐτοῦ. *prænunciaverit de Chriſto, omnes enim Prophetæ de ipſo prophetârunt*, Prophetarum Principem audient Jeſum, & ut Prophetam, & ut illuſtrem ſui in Morte & Reſurrectione typum laudantem. Matth. 12, 39. 40. Luc. 11, 29.

Cap. 1. Vocatur Jonas ad Propheticum apud Ninevitas adminiſtrandi munus; fugam capeſſit Vocationem inſuper habens; Fugiens ex inſperato tempeſtate, & ſorte deprehenditur à comitibus, qvibus maximum à naufragio periculum procreaverat; deprehenſus punitur, in mare præcipitatur; præcipitatum devorat piſcis. In piſce orat; cap. 2. ex piſce, & extremo capitis diſcrimine ſibi ſupplicantem extrahit Deus. Denuò vocatur; vocanti obtemperat; cap. 3 Nineven petit; mandata Divina exponit populo; populus reſi-

reſipiſcit, errores deponit, veniam delictorum rogat; re-
ſipiſcenti impunitas ſcelerum datur. Impunito, pœnisq́; cap. 4.
libero invidet muliebriter indignabundus, & de Kikajon
arefacto dolens Vates, atqve imprudens cum Deo expo-
ſtulat.

CAP. I.

וַיְהִי דְּבַר־יְהוָה אֶל־יוֹנָה V. 1.
בֶן־אֲמִתַּי לֵאמֹר׃

FUit ſermo Jhovæ ad Jonam, filium Amittai, dicendo (in hæc verba. וַיֹּאמֶר לוֹ his verbis allocutus eſt Deus Jonam Prophetam, עַבְדּוֹ, ſervum ſuum in 2. Reg. 14, 25.
Palæſtina, ſive Terra Sancta agentem. Ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωνᾶν τὸν τοῦ Ἀμαθὶ υἱὸν λέγων.)

הַדָּבָר אֲשֶׁר הָיָה אֶל־יוֹנָה בֶן־אֲמִתַּי מֵאֵת יְהוָה לֵאמֹר׃

יְהוָה, ab הָוָה, fuit, &c. Ἴδιον Θεοῦ ὄνομα, Nomen Dei proprium, & eſſentiale. שֵׁם הַנִּכְבָּד וְהַנּוֹרָא, nomen illud glorioſum, terribile, tremendum, Deuter. 28, 58. שֵׁם הַמְּפֹרָשׁ, nomen ſeparatum ab omnibus aliarum rerum nominibus, & Deo ſoli reſervatum, Pſ. 83, 19. Eſ. 42, 8. 45, 5. qvi eſſentiam ſuam à ſeipſo æternùm habeat, cunctisq́; rebus largiatur eſſentiam. Non eſt ἄῤῥητον, ἄφραστον, ἄλεκτον, ἀνεκφώνητον. ineffabile, h. e. religio nobis non erit vel legendo, vel ſcribendo ſanctiſſimum illud nomen

uſurpare; modò abſit enunciatio cum blaſphemia, convitiisq; conjuncta, & abuſum ſpectans : neqve per אֲדֹנָי exprimendum; qvia ſine piaculo legimus Jhovah. Non, אֲדֹנָי præcedenti ſociatum, ſuſcipit puncta אֱלֹהִים : etenim יְהֹוִה legi qvoq; debet, ut ſcribitur.

Non format pluralem. non aſſumit He, qvod חַיְדִיעָה vocant. non recipit Affixa. non uſurpatur conſtructè. Videtur שֵׁם הַזֶּה בֶּן אַרְבַּע אוֹתִיּוֹת, nomen hoc qvatuor literis conſtans, ſive Τετραγράμματον tria includere tempora, Futurum per יְ, יְהֱוֶה, Partic. præſens per הו, הֹוֶה, Præteritum per הָ, הָוָה : eſt namqve יהוה ὁ Ὢν, ὁ Ἦν, καὶ ὁ Ἐρχόμενος, Apoc. 1, 4. 8. 11, 17. ὁ Ἐσόμενος, Apoc. 16, 5. conf. Ex. 3, 14. 15. Alii cenſent per Jod ſimpliciter ex literis הֶאֱמַנְתִּיו formari ab הָוָה; ut יִצְחָק, יַעֲקֹב.

Vide, ſi lubet, qvæ de ſanctiſſimo hoc Nomine diſputant: Johannes Buxtorfius, Filius, in Diſſertatione de Nominibus Dei Hebraicis. Baſileæ cùm aliis Ejuſd. Diſſert. 1645. & 1662. in 4. Johannes Druſius in Tetragramm. ſive, de Nomine Dei proprio. Franekeræ 1604. in 8. & 1615. in 4. Amſtelod. 1634. in 4. Sixtinus Amama in Antibarbaro Biblico, & Diſſertatione de Nom. Tetragr. יהוה, Antibarbaro ſubjunctâ, Nicolaus Fullerus in Miſcellaneis ſacris, Ludovicus Capellus Oratione de יהוה. Salmurii 1614. in 8. & cum Arcano Punctationis Revelato. Lugd. Batav. 1624. in 4. Thomas Gatakerus Diſſert. de Jhovah. Londini 1645. in 8. Idem in Vindicatione Diſſertat. ſuæ de Tetragrammato adverſus Ludov. Capellum. ibid. 1652.

in

in 8. Johannes Henricus Hottingerus de nominibus Dei Orientalium, Hebræorum, Chaldæorum, Syrorum, Arabum, Samaritanorum, Æthiopum, Perſarum, &c. in Faſciculo Diſputationum Theologico Philologicarum, Heidelbergæ 1660. in 4. Brianus Waltonus Prolegomen. in Biblia Polyglotta, Prolegom. 8. pag. 49. ſeqv. Londini 1657. in fol. ſeorſim edita iſta Prolegomena, ibid. 1655. in 12 & Daventriæ 1658. Chriſtophorus Cartwrichtus in Mellificio Hebraico, Johannes Leusden Diſſertationibus de Nominibus Dei Hebraicis in Philologo Hebræo, p. 283. ſeqq. Ultrajecti 1657. in 4. & pag. 327. ſeqq. ejusdem Operis, qvod auctius & emendatius recuſum ibidem a. 1672. in 4. Marcus Marinus Brixianus in Arca Noæ, Valentinus Schindlerus in Lexic. Buxtorfius in Lex. Hebr. & Chaldaic. Dict. הָוָה, Martinius in Lex. Dict. Jehova, Mart. Lutherus Opuſculo Germanico vom Schem-hamphoras, fol. 118. Operum Tom. octavo Edit. Jenenſis a. 1568. in fol. Richterus de Lectione nominis divini Jehovah. Wittebergæ 1629. in 4. Joh. Georgius Dorſcheus Diſſertatione de nomine Jehova. Argentor. a. 1642. in 4. Theodor. Hackspanius in Exercitatione de Nomin. Divinis, maximè de τετραγραμμάτῳ, in Sylloge Diſputat. Altdorffii 1663. in 4. Auguſtus Pfeiffer in Diſſert. de Nominibus Divinis. Wittebergæ cum aliis Ejusd. Diſſert. 1665. in 4. Introductione in Orientem, &c. pag. 79. ſeq. 1672. in 4. & Dubiis Vexatis Scripturæ S. pag. 247. ſeqq. Dannhawerus in Ὁδοσοφίᾳ, p. 191. ſeqq. Calovius in Theologia Natur. & Revelata, p. 218. ſeqq. & in Critico Sacro, p. 331. ſeqq. Auguſtus Varenius Decadibus Moſaicis in Geneſin, pag. 185. ſeqq. ad 204. in Exodum, pag. 99. ſeqq. in Deuteron. p. 24. ſeqq. Parte 1 Commentar. in Eſaiam, pag. 5. & 19. Michaëlis

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Waltheri Spicilegium controverſiarum illuſtr. de nominibus Dei. Jenæ 1624. & 1660. in 4. Marci Timæi Diſſertatio Philolog. de Tetragr. יהוה, Jenæ 1665. in 4. Hieronymus Kromayerus in Theologia Poſitivo-Polemica, pag. 101. ſeqq. & Parte altera ejusd. Theolog. pag. 44. ſeqv. Ejuſd. Oratio de nomine יהוה in Polymathia Theologica, pag. 192. ſeqq. Lipſiæ 1669. in 4. Matthias Waſmuth Disputatione de Jhovah. Kilonii 1670. in 4. Joh. Adamus Oſiander Exercitationib. de Nominibus Divinis. Tubingæ 1665. in 4. Johannes Coccejus in admonitione præmiſſa Ultimis Moſis. Franeqveræ 1650. in 4. Ludovicus Mich. Crocius in Specimine Philologico, qvo Obadias Propheta exhibetur, p. 37. ſeqq. Chriſtianus Noldius in Annotationib. ad Concordantias Particularum, pag. 901. ſeqq. Joh. Gerh. Not. ad Matthæum, p. 978.

2. קוּם לֵךְ אֶל־נִינְוֵה הָעִיר הַגְּדוֹלָה וּקְרָא עָלֶיהָ כִּי־עָלְתָה רָעָתָם לְפָנָי׃

Profectionem para, (propera, promptè ſuſcipe, diligentiſſimè exeqvere munus, qvod tibi defero, prompto & alacri animo aggredere negotium tibi injungendum,) **vade ad Nineven, civitatem illam magnam, & prædica in ea** (κήρυξον ἐν αὐτῇ, clama contra eam, קְרָא בְחוּצוֹת נִינְוֵה, *prædica in plateis Ninivæ*, הֲפֵכָה *excidium*, πανωλεθρίαν Urbi, totíqve popu-

populo imminentem, ruinam incolis impendentem denun-
cia, niſi à cervicibus ſeriâ pœnitentia celeriter averterint:)
qvia aſcendit malitia eorum (habitatorum, oppida- c. infra
norum) **coram facie mea** (in conſpectum meum , cap.3,4.
רָאֹה רָאִיתִי אֶת־רָעָתָם, ἰδὼν εἶδον, penitùs perſpicio, planè Act. 7. 34.
cognoſco impietatem ipſorum , atrocitas facinorum , qvæ
admittunt Urbis incolæ , tanta eſt , ut ultionem cœlitùs
inclamet , ut me ad vindicandum provocet , עֲוֺנָם עַד 2. Chron.
לַשָּׁמַיִם הִגִּיעַ , *perverſitas eorum ad cœlos pertingit* , 28,9.
זַעֲקַת נִינְוֵה רַבָּה וְחַטָּאתָם הַבָּאָה אֵלַי כָּבְדָה מְאֹד Eſd. 9,6.
clamor Ninevæ multus eſt , & peccatum eorum (incola- Nah.3,1.
rum,) qvod pervenit ad me , grave eſt (& inviſum mihi) Gen.18,20 21.
valde, μνημονεύω τὰ ἀδικήματα αὐτῶν. c. Jerem. 14, 10. Oſ.8, Apoc.18,5
13. 9,9.)

קוּם multa denotat : S*tare* , *Surgere de loco*, *Re-
ſurgere*, *Inſurgere hoſtili animo*, *Exiſtere*, *Subſiſtere*,
Reſiſtere vi , ut armis , gladio , P*erſtare* , *Conſiſtere* ,
Ratum, *firmum*, *ſtabile eſſe* ; *Accingere ſe alacriter
ad agendum aliqvid* , *Rem* , *negotium injunctum gnavi-
ter aggredi*, P*arare profectionem*, *iter* , *Confeſtim ſine
ulla mora iter facere*, *Accelerare*, *Maturare*, Pro-
perare , *non procraſtinare* , *differre* , *prorogare*, *mo-
rari*, *cunctari*, *Adhibere feſtinationem*, *celeritatem*,
ne aggendi occaſio elabatur, *Nullam cunctationem*, *mo-
ram interponere* , &c. Deo accommodatum ſignificat :
Subitò adeſſe, *non cunctari*, *non tardare* , *differre opem*,
auxilium, *Vindictam*, &c.

נִינְוֵה , Græcis ἡ Νῖνος , item Νινευή. Oppidum olim
ampliſſimum & famoſiſſimum , Aſſyriacæ Monarchiæ ca-

put, ſitum ad ripas Tigridis Fluvii, qvi hodie *Tegil*, in Sinum Perſicum influentis; crediturqve fuiſſe non procul à loco, ubi nunc oppidum *Moſſel*, ſ. Moſal, ſub imperio Turcarum, in finibus Perſiæ.

Appellationem ꝫ נִינְוֵה non vereor accerſere à נִין, h. e. *Filius*, (qvod legas Gen. 21, 23. Job. 18, 19. Eſ. 14, 22.) & נָוֶה, h. e. *Manſio, Domus, Domicilium, Sedes, Regia*; ut ſit נָוֶה נִין, Sedes Filii, ſcil. Nimrodi, &, per Transpoſitionem, eliſo poſteriore Nun in נִין, נִינְוֵה. Ille נִין נִמְרוֹד *Nimrodi Filius*, fuit אַשּׁוּר (neutiqvam confundendus cum אַשּׁוּר, Semi filio, Gen. 10, 22. 1. Chron. 1, 17.) Noachi e Chamo abnepos. Geneſis 10, 11. מִן־הָאָרֶץ הַהִוא יָצָא אַשּׁוּר וַיִּבֶן אֶת־נִינְוֵה *E Regione illa* (Babyloniæ Regno, cujus Conditor Nimrodus) *egreſſus eſt Aſſur*, ſc. novas qvæſitum ſedes, *qvi condidit Nineven*. Hinc Mich. 5, 5. אֶרֶץ אַשּׁוּר eadem cum אֶרֶץ נִמְרוֹד. Ut veriſimile ſit ex Hebræo נִין, minus intellecto, finxiſſe poſteros Græcos & Romanos Ninum, primum Aſſyriorum
ç. Eſ, 23. 13. 37, 37. Regem, perperam diſtingvendum ab אַשּׁוּר; qvi metropoli Aſſyriæ à ſe conditæ, & in imperii ſedem electæ nomen dedit נִינְוֵה; ſicuti tota Provincia ab eodem nuncupata אַשּׁוּר Aſſyria. plura infra ad Caput 3, 2. 3.

De גָּדֹל &c. vide infra Cap. 4, 10.

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וַיָּקָם יוֹנָה לִבְרֹחַ תַּרְשִׁישָׁה 3.
מִלִּפְנֵי יְהוָה וַיֵּרֶד יָפוֹ וַיִּמְצָא
אָנִיָּה ׀ בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ
וַיֵּרֶד בָּהּ לָבוֹא עִמָּהֶם תַּרְשִׁישָׁה
מִלִּפְנֵי יְהוָה׃

Properavit (nullam cunctationem interpoſuit) **Jonas, ut fugeret** (ad fugiendum) **Tarſchiſch à Jhova** (à facie Jhovæ, ut Dei alloqvio ſe ſubduceret, laborem Propheticum ſubterfugeret:) **deſcendit Japho,** (καλέβαινεν ἐις Ἰόππην, abiit, profectus eſt ad Oppidum Joppen), **invenit navem, tendentem** (confeſtim ituram, qvam e portu ſolvere, mare primâ navigatione transmiſſuri cogitabant nautæ) **Tarſchiſch, dedit naulum ejus** (ſc. navis τὸ ναῦλον τοῦ πλοίου, naulum pro vectura portitori ſolvit), **deſcendit in eam, ad veniendum** (conſcendit navem, ut veniret, navigaret) **cum eis** (qvi rate vehebantur) **Tarſchiſch a facie Jhovæ** (è Terra Iſraëlis, ubi vigebat verus Dei cultus, ab eo loco, in qvo erat coram Deo, ſe peculiari qvadam ratione præſentem exhibente, & a Legationis demandatæ functione).

Glaſſius Grammat. S. p. 418.

c. Pſal. 107, 23.

c. Jobi 34, 21. Pſ. 139, 7. ſeqq. Jer. 16, 17. Ebr. 4, 13.

Non qvidem neſcius fuit Propheta conſpectum & præſentiam Dei fugere poſſe neminem; qvia לפני יהוה, coram Jhova ſunt omnes creaturæ, imo omnia hominum peccata: neq; potuit, tanqvam איש אלהים ignorare, Patriarchis & Prophetis contigiſſe etiam extra Terram Iſraëlis in peregrinis locis revelationes; utut בהר קדשו in monte ſuo Sancto, ſ. Terra ſancta peculiariter ſe Deus manifeſtavit populo, qvem delegerat ſibi לסגלתו: ſed in

c. Glaſſium in Rhet. S. p. 104.

impoſitis, durioribus ipſi viſis, tergiverſatus eſt partibus, detrectavit Officium Propheticum, ſeu משא נינוה, ſperans in locis à Judæa remotis non ampliùs poſtulaturum Deum, ut provinciam apud Ninevitas prædicandi ſuſciperet; ſed alteri illam mandaturum. Et hanc in munere à Deo injuncto, adeoq; in univerſa vitæ benè tranſigendæ ratione tergiverſationem, qvam comitatur ſpecialis Gratiæ

Pſ. 50, 17. 51, 13. Jerem. 2, 27 32, 33. Zach. 7. 11.

Divinæ ſubtractio, (nec enim à qvoqvam פנים abſcondit Deus, non projicit מלפניו, niſi peccator ipſe obverterit Deo cervicem, ולא פנים, ipſe abjecerit verba Dei אחריו poſt ſe), hunc abitum, ſeu diſceſſum è loco, ubi Deus gra-

Num 6, 25. 26.

tioſè מאיר ונשא פניו אל־עמו, vocat ſcriptura, *Exire*, *Fugere*, *Eſſe* מלפני יהוה. Gen. 4, 16. *Egreſſus eſt Cain* מלפני יהוה *de coram facie Jhovæ*, ab eſſe coram Jhova. excommunicatus, excluſus à Parentibus, & a ſancta Eccleſia, in qva faciem ſuam manifeſtabat Deus, & colebatur, in alia erro fugitivus digreſſus eſt loca. Qvo modo dicitur de Joramo, Iſraëlis Rege 2. Reg. 6, 32. qvòd miſerit מלפניו *à coram facie ſua*, h. e. è loco, ubi tunc præſens commoraba-

raba-

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rabatur, מַלְאָךְ, qvi Eliſæo Prophetæ caput auferret. Pſ. 97, 5. Montes, h. e., homines ſuperbi, ſupercilioſi, elatis animis Jhovam contemnentes, imperanti Deo terga vertentes,

c.Eſ. 2, 14. 41, 15. Mich. 6, 1. 2.

ignibus admotis ut nova cera liqvet,

liqveſcunt, diſſipantur, pereunt מִלִּפְנֵי יְיָ מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ à coram facie Jhovæ pereunt, inqvam, coram Domino totius terræ, Deus eos deſerit, gratiam ſpretam ſubtrahit, ut pateant exitio. Eſ. 57, 16. כִּי רוּחַ מִלְּפָנַי יַעֲטוֹף qvia (alioqvi) ſpiritus (hominis) à coram facie mea (qvando ipſi ſubtracta eſt præſentia ſpecialis meæ gratiæ) præ anguſtia deficiet. c: Noldium in Annot. ad Concordantias, p. 1073.

תַּרְשִׁישׁ (& cum ה locali תַּרְשִׁישָׁה) originem habet à תַּרְשִׁישׁ, qvi nepos fuit Japheti ex Javan, & Noachi abnepos. Gen. 10, 4. 1. Chr. 1, 7. Cumqve numeroſa Japheti progenies occupaverit ac repleverit Europam, &, qvæ Europæ ad mare Internum, ſive Mediterraneum in Africa ob jacent, maritimas regiones, imo fines ſuos toto orbe terra mariq; dilataverit, dubitandum non eſt, à Tarſchiſcho, aliisq; Japheti poſteris, indita fuiſſe urbibus, regionibus, aqvis nomina, qvæ pro incolarum mutatione, diverſitate linguarum, aliisq; de cauſis, in varias exinde abiêre mutationes: veluti à conditoribus, cultoribus, poſſeſſoribus ſuas oppida, agri, provinciæ ſæpe trahant appellationes, propter ſummam rerum humanarum viciſſitudinem & inconſtantiam, diverſis permutationibus obnoxias.

תַּרְשִׁישׁ ex filiis Javan. c Gen. 10, 5.

Alius תַּרְשִׁישׁ nomine Eſth. 1, 14. memoratur, qvi fuerit è ſeptem principibus Perſiæ & Mediæ, primum à Rege Ahaſvero locum in imperio qvi tenuêre.

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Qvænam verò Terrarum, Oppidorum, Aqvarumq́; loca Tarſchiſcho Japhetæo prima nomina debent, haud facilè dixeris, tacente Scripturâ. A magnâ ſacrorum Interpretum, & Geographorum parte qvæ creduntur initiò תַּרְשִׁישׁ nomine nuncupata, ſunt:

1. Qvod Hiſpanis incolis Algeriza dicitur, oppidum littorale, obſcurum nunc & ignobile, (in intimo Calpes promontorii ſinu ad Fretum Tarteſſiacum, ſive Herculeum, hodie Eſtrecho de Gibraltar), Græcis & Latinis antiqvitus Ταρτησσὸς, &, mutato τ in χ, t in c, Καρτησσὸς Καρτήια, Carteia. Videatur Herodotus lib. 4. qvi Melpomene inſcribitur, c. 152 pag. 273. Livius lib. 28. c. 30.

2. Totus ille celeberrimus ad Fretum Herculeum, ſive Herculis columnas circa Algerizam tractus, Græcis etiam dictus Ταρτησσὸς, ἡ Χώρα, ἡ Γῆ Ταρτησσὸς, Tellus Tarteſſia, Tarteſſiaca, ubi hodie Hiſpaniæ Bæticæ Provinciæ, Andaluſia, Granata, civitatesq́; maritimæ, Cartagena, olim Carthago nova, Almeria, Malaga, Gibraltar, Gades, ſ. Caletum Andaluſiæ, vulgò Cadiz, & corruptè Calis Malis, in inſula ejuſdem nominis, S. Lucas, item ad Bætim fluvium, Sevilla, vel Hiſpalis, Corduba, aliæ.

3. Fluvius ingens Bætis, hodiè Rio Qvadalqvivir, aliis Qvadalchebir, h. e. fluvius magnus, Hiſpalim, Cordubam &c. lambens, qvi Ταρτησσὸς ſ. Ταρτήσιος qvoq; Græcis.

4. Fretum Herculeum, qvod & Gaditanum, propter Gadium viciniam, adeoq́; maris interni pars, Hiſpaniæ Bæticæ oras alluens, itidem Ταρτησσὸς, ἡ Θάλασσα Ταρτησσὶς Græcis nuncupata.

5. Carthago, urbs in Africâ ampliſſima qvondam & potentiſſima, Romanorum terror.

6. Op-

6. Oppidum, itidem in Africa, qvod ætate noſtrâ dicitur Tunetum, Tuniſium, Tuniſi vel Tunes vulgò, mercaturâ & piraticâ celebre, ex Carthaginis vicinæ ruderibus auctum olim & ampliatum, Turcis parens in Regno Africæ Tunetano; qvod hodie complectitur Conſtantinam, Tunetanam, Tripolitanam & Cebenſem provincias. R. Abravanel, poſt Rabbi Mebaſcher apud Aben Ezra, Comment. in Jonam: תַּרְשִׁישׁ הָעִיר הַנִּקְרָא הַיּוֹם בֵּין הַיִּשְׁמְעֵלִים טוּנִים *Tarſchiſch civitas vocitata hodie inter Iſmaëlitas Tunis.*

7. Univerſus ille Africanus Tractus, ubi Carthago & Tunetum.

8. Pars Maris Mediterranei, Carthaginis & Tuneti littora alluens.

9. Ταρσὸς, οὐκ ἄσημος πόλις· *non ignobile oppidum*, Ciliciæ caput; patria Apoſtoli Pauli, (v. Act. 9, 11. 30. 11, 25. 21, 39. 22, 3.) qvi priùs fuerat truculentus τῆς Ἐκκλησίας τοῦ Θεοῦ διώκτης Act. 9, 1. ſeqq. 22, 4. ſeqq. 1. Cor. 15, 9. 1. Tim. 1, 13. & Locus ſepulturæ Juliani Cæſaris, apoſtatæ, ex vulneribus in acie acceptis an. 363. demortui, qvi ex Chriſtiano factus eſt Gentilis, & acerrimus Chriſtiani nominis hoſtis. Ibidem an. 313 vivere deſiit Maximinus Junior, Cæſar, crudeliſſimus qvoq; Chriſtianorum in Oriente carnifex & tortor: & ante illum anno 277. Publius Annius Tacitus ſexto imperii menſe.

10. Mare Cilicium.

11. Totum Mare Mediterraneum, qvod eſt magnus Oceani ſinus.

12. Oceanus, ſive Mare magnum in genere.

13. Magna Indiæ Orientalis portio, prout hodie nomen

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Indiæ per continentem, in inſulas in Regno Perſarum, Magni Mogolis, & aliorum latè porrigitur, præſertim inſulæ vaſtiſſimæ Sumatra, Borneo, Java major, & minor, Ceylan, qvæ & Taprobana.

Conf. 1. Reg. 10, 22. & 22, 49. 2. Chron. 9, 21. & 20, 36. 37. Pſal. 48, 8. & 72, 10. Eſ. 2, 16. 23, 1. 6. 10. 14. 60, 9. 66, 19. Ezech. 27, 12. 25. 38, 13. Jerem. 10, 9. Jon. 1, 3. 4, 2. & in eadem loca Chaldæum, cœteroſq; numero abundantes Explanatores; Item Strabonem lib. 3. pag. 148. Pauſaniam Ηλιακῶν poſteriore, ſ. lib. 6. pag. 378. Stephanum in Ταρτησσοῦ, Polybium lib. 3. Plinium lib. 3. cap. 1. Paulum Leopardum lib. 6. Emendat. c. 23. Claudium Salmaſium in Plinianis Exercitationibus p. 284. ſeqq.

תַּרְשִׁישׁ pretioſus *lapis*, ſive *gemma*.

In qvem verò locum contenderint noſtri Ναυσιπόροι, non magis pronunciaveris, qvàm ediſſeres, qvod lapidis, ſ. gemmæ genus תַּרְשִׁישׁ nomine venit Exod. 28, 20. 39, 13. Cant. 5, 14. Ezech. 1, 16. 10, 9. Dan. 10, 6. qvem alii Chryſolithum, alii Turcoidem, Berillum Thalaſſium alii, Hyacinthum alii interpretantur.

Eo fine commiſiſſe eos mari navem mercibus onuſtam, ut, nullo τῇ ναυτιλίᾳ præfixo termino, ſaltem qvò ferret ventus, navigarent, &, poſtqvam in undis marinis aliqvandiu fluitaſſent, Joppenſem in portum referrent feſſam, credat, qvi naviget Anticyras. De nihilo omnino eſt, qvod ex LXX. Arabe, & Vulgato, Interpretibus, ad h. l. cum aliis ſcribit אֱלְמֹנִי: *Cur qvæſiviſſent ex ipſo nautæ, quò vadis,* ποῦ πορεύῃ *cum in mari jam procellis & tempeſtatibus agitarentur, ſi eundem in Tharſin ſecum contendere crediidiſſent?* Altum de hâc nautarum, in alto vociferantium qvæſtione in Ebræo fonte ſilentium. Percunctaban-

tabantur tremebundâ voce de Jonæ Patria , gente , officio , v. verſ. 3.
& loco , unde venerat : non de Termino hujus itineris , qvi fuerit oppidum aliqvod , תרשיש nuncupatum. Qvidni crederent Tarſchiſchum contendiſſe Jonam, qvi שכר האניה, naulum pro vectura, qvantum eò exigebatur, perſolverat? qvamvis turbato furiatoqve pectore fortaſſis optaverit ipſe ſtultus , ut , qvocunq; ipſum ferret tempeſtas , deferretur hoſpes.

Nullus nihilo ſeciùs ambigo ſuffragari cenſentibus Tarſchiſch hoc fuiſſe vel in Africa , c. Eſ. 23, 1. 6. 10. 14. 15. 66, 19. vel in Hiſpania. vide Auguſt. Varenium in Eſaiam Commentar. P. 2. pag. 237. ſeq. Joh. Pinedam de Rebus Salomonis , Samuelem Bochartum in Phaleg , ejusdemq; Operis Præfatione , Arnoldum Bootium in Animadverſionibus Sacris, Henricum Kipping. in Antiqvitatibus Romanis , p. 724. Auguſtum Pfeifferum in Dubiis Scripturæ S. Vexatis, p. 943. ſeq. & Prælectionibus in Jonam, Noldium Not. Concordant. p. 794. ſeq.

יפו, Gr. Ἰόππη, ſ. Ἰόπη, Italis , Turcis , aliis *Jaffa*. Urbs παράλιος maritima Palæſtinæ , ſ. Judææ antiqviſſima in Tribu Dan , 40 milliaribus Italicis Hieroſolymâ diſtans. Primum perhibetur habuiſſe conditorem יפת, Japhetum , Noachi filium. Pulſis anno à N. Chr. 1290 Terrâ Sanctâ Chriſtianis , defloreſcere cœperunt Ottomannico ſub Imperio Judaicæ urbes. Innumera propemodum videbis projecta oppidorum cadavera. Jacet ſeculis יפו æqvata ſolo. Pauca tamen lacera tàm famoſæ civitatis veſtigia hodie ſuper ſunt ; Inter qvæ caſtellum a Turcis extructum, præſidio militari, & Præfecto, Elemin nuncupato munitum con-

contra hoſtium incurſionem , & ad portus defenſionem. Qvibus iter eſt Mari Interno in Judæam, ut Hieroſolymam petant, aut vicina loca, ad littus Joppenſe navem appellunt. Trabes cedrinas in Libano monte cæſas רַפְסֹדוֹת ratibus (**udi Floder**) Tyro huc mittebat Hiramus, & Salomon inde apportari, advehi eas curabat Hieroſolymam. Defunctam heic Tabitham Apoſtolus Petrus reſuſcitavit, qvi diverterat apud Simonem qvendam Coriarium *παρὰ θάλασσαν.* Hinc Cornelius Centurio Apoſtolum advocavit Cæſaream. Qvæ Poëticis decora fabulis traduntur de Andromeda, Cephei Regis filiâ, belluæ marinæ prope Joppen expoſitâ, hiſtoricè enarrantem vide Gerard. Joan. Voſſium lib. 1. de Orig. & Progreſſu Idololatriæ cap. 23. & c. 30. Edmundum Dickinſonum in Delphis Phœnicizantibus c. 4. conf. Joſv. 19, 46. 2. Chron. 2, 16. Eſdr. 3, 7. 1. Macc. 10, 75. 76. 11, 6. 12, 33. 13, 11. 14, 5. 34. 15, 28. 2. Macc. 12, 3. 7. Act. 9, 36. 38. 42. 43. 10, 5. 8. 23. 32. 11, 5. 13. Joſeph. lib. 9. Antiqvit. Judaicarum cap. 11. & lib. 3. de Bello Judaico, cap. 15. Strabonem lib. 1. p. 43. & l. 16. p. 759. Pomponium Melam lib. 1. c. 11. Plinium Hiſtor. Natur. lib. 5. c. 13. & 30. Solini Polyhiſtora, cap. 34. & in eum Salmaſii Plinianas Exercitationes pag. 569. ſeqq. Henr. Buntingium in Itinerario Scr. S. Il Viaggio di Gieruſalemme fatto & deſcritto in ſei libri dal Sr. Giouanni Zuallardo l'anno 1586. &c. pag. 108. ſeqq. in Roma 1587. in 4. Leonis Flaminii **Reiſe-Beſchreibung ins gelobte Landt / 2c. Rotenburg** 1681. in 4.

ויהוה

וַיהוָה הֵטִיל רוּחַ־גְּדוֹלָה 4.
אֶל־הַיָּם וַיְהִי סַעַר־גָּדוֹל בַּיָּם
וְהָאֳנִיָּה חִשְּׁבָה לְהִשָּׁבֵר׃ v. Jer. 23, 19. 30, 23.

Cæterùm Jhovah immiſit ventum magnum (ſævum , vehementem , πνοὴν βιαίαν) in mare , (הֵעֲמִיד רוּחַ סְעָרָה, flare fecit ventum turbinis, turbineum, c. Pſ. 107, 25. 135, 7. poſteaqvam in altum faventibus ventis provecta eſſet navis), & fuit turbo magnus in æqvore (σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ſæva oborta eſt tempeſtas , inſanum Matth. 8, 24. tumuit mare , æſtu ferbuit pelagus ,

— *fera nimboſis tumuerunt æqvora ventis)* :

& illam navem (portantem Nautas & Jonam , qvi divinum mandatum ventis tradiderat), ſine intermiſſione c. Joh. 3, 8. cogitavit (ſcil. רוּחַ גְּדֹלָה, ſive, רוּחַ סְעָרָה, hoc enim Pſ. 107, 25. 148, 8. ex priore membro reſumendum & eruendum , λαίλαψ ἀνέμου Ezech. 1, 4. μεγάλη· ventus turbinis , ventus violentus , à Deo immiſſus, Marc. 4, 37. cogitavit ſummis viribus invadere , jactare , turbare, affligere Luc, 8, 23. carinam בְּגַלֵּי וּמִשְׁבְּרֵי הַמַּיִם, undis & fluctibus procelloſæ Pſal. 42, 8. 88, 8. aqvæ ; Cupidè qvæſivit verberare, agitare, atterere infra c. 2, 4. בְּזַעַף הַיָּם, ſævitiâ, rabie maris) ad frangi (ut frangeretur infra v. 15. , naufragio elideretur, æqvoreasqve biberent naufragi aqvas) .

טוּל, vel, טִיל. Hiphil הֵטִיל, *jecit*, *ejecit*, *immiſit*, *projecit*, *exturbavit*, *expulit*, *concitavit*, *excitavit*. v. infra v. 12. 5. & 15.

סַעַר, m. סְעָרָה f. *turbo*, *procella*, *tempeſtas*. סָעַר, *procelloſus*, *tempeſtuoſus fuit*, *procellis agitatus fuit*. c. inf. v. 11. 13.

Senſum poſterioris membri non exprimit communis hæc & pervagata explanatio : *Et navis volebat*, *cogitabat frangi*, **Skibet vilde ſønderſlagis / undergaae /** navis minitabatur fracturam, parum aberat, qvin obrueretur, frangeretur, cùm ὑπὸ τῆς βίας τῶν κυμάτων, vi maximorum turbinum ac fluctuum agitaretur atq; turbaretur; Qvi navi ſe crediderant, exiſtimabant ſe confeſtim naufragium facturos, ipſis adempta πᾶσα ἐλπὶς τοῦ σώζεσθαι αὐτούς. Benè qvidem hæc dicuntur; Sed non ex intentione Scriptoris. חִשְּׁבָה reſpicit ad רוּחַ, vel רוּחַ סְעָרָה, qvod eſt in priore membro &c.

v. Glaſſ. in Rhetor. S. p. 201.

Act. 27,41.

Act. 27,20.

5. וַיִּירְאוּ הַמַּלָּחִים וַיִּזְעֲקוּ אִישׁ
אֶל־אֱלֹהָיו וַיָּטִלוּ אֶת־הַכֵּלִים
אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם לְהָקֵל
מֵעֲלֵיהֶם וְיוֹנָה יָרַד אֶל־יַרְכְּתֵי
הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם׃

Ti-

Timuerunt nautæ (trepidârunt, contremuêre magno timore perculſi, σφοδρῶς χειμαζομένων αὐτῶν· *cùm vehementi tempeſtate jactarentur*, וְרוּחַ סְעָרָה רַתְּרוֹמֵם גַּלָּיו הַיָּם, & ventus turbineus in ſublime ferret fluctus marinos, cùm ἀδιαλείπτως ratem ſummis viribus verberarent undæ, horruerunt & reformidârunt τὴν ναυαγίαν, lethiq; miſerabile genus), **& clamaverunt; qvilibet ad Deum ſuum** (unusqvisq; vociferatione, contentiore voce Deum ſuum inclamavit, in auxilium invocavit, preces ad Deum ὁμοθυμαδὸν· concorditer, uno ore miſêre, ferret opem periclitantibus, parceret qvaſſatæ navis membra ſolvere, frangeret iram maris, naufragio liberaret, e mortis faucibus eriperet), **& projecerunt merces, qvæ in navi, in mare** (ἐκβολὴν ἐποιοῦντο, jactum fecêre, & bonorum jacturam; impedimenta, onera, τὴν σκευὴν, merces, ſarcinas. **Skibs-Ladningen/Laſten** miſerunt in aqvam) **ad allevare** (ſcil. undarum ſævitiam) **à** (ab eſſe) **contra ſe** (ut non eſſent ſibi nimium adverſæ, inimicæ, infenſæ; ut levarent, minuerent maris inclementiam, ne pergeret tàm crudeliter eos infeſtare; ut minus in illos ſæviret truculentum æqvor, parciores obruerent vultus undæ, qvando carina exonerata, pondere levata brevioribus ſcinderet vada ſulcis, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν φόρτον εἰς τὴν θάλασσαν): **Verùm Jonas deſcenderat ad latera navis** (conceſſerat ante horridam illam tempeſtatem, ad carinæ latera, qvorum tabulas, ἀνέμου μεγάλου πνέοντος, ferirent undæ, elegerat qvieſcendi locum), **jacebat** (ſcil. בַּמָּקוֹם הַהוּא אֲשֶׁר בָּחַר עַל אַחַת הַיַּרְכָּתַיִם in loco illo, qvem elegerat,

Act. 27, 18.
Pſ. 107, 25.
Act. 27, 38.
Joh. 6, 18.

jux-

juxta unum, in altero laterum), **ſomno indulgebat** (ἦν κοιμώμενος, ibi ſomno arctiore devinctus, obrutus, ſopitus, ſepultus decumbebat, jam jam in ventre belluæ vivus ſepeliendus, ἦσαν γὰρ αὐτοῦ οἱ ὀφθαλμοὶ βεβαρημένοι, erant enim oculi ejus gravati, alta qvies jacentem animi inqvieti Prophetam oppreſſerat).

Non hìc opus eſt τὸ יַרְכְּתֵי μερισικῶς accipere cum Glaſſio, Gramm. S. p. 96. & aliis.

Dubii ſalutis, Vectores omni, qvâ poterant, arte, & labore depræliabantur cum fremente vento,
Eccleſ. 5, 15. ferisqve fluctuum aſſultibus; Cæterùm incaſſum
Pſ. 148, 8. omnia; עָמְלוּ לָרוּחַ, laborârunt in ventum, ventoſus & inanis omnis labor, כִּי רוּחַ סְעָרָה עֹשְׂתָה דְּבַר יְהוָה, *qvoniam ventus turbineus*, ἄνεμος τυφωνικὸς *exeqveretur*
c. Jerem. 5, 13. *mandatum Dei*, agente in navi Prophetâ, qvi ſemet facere
Matth. 8, 27. niteretur ipſe לָרוּחַ. Precibus iccirco Numen, cui οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσι, naufragum & avarum mare
Marc. 4, 41. muneribus placare tentabant, rati citiùs emerſuros ſe ex vadis, ocius diſcrimina evaſuros, ſalſa vada cùm levior decurreret carina, quàm cùm ſulcos altiùs impreſſos duceret.

מַלָּחִים (qvater in Script. qvod legitur, h. l. Ezech. 27, 9. 27. 29.) m. pl. t. אַנְשֵׁי יָם, ſive, אַנְשֵׁי יַמִּים, viri ma-
Pſ. 107, 23. ris, marium, aqvarum, homines maritimi, marini, עֹשֵׂי מְלָאכָה בְּמַיִם, Italis *Marinari*, *Marinaii*, Nautæ, אַנְשֵׁי אֳנִיּוֹת, homines navales, nautici, οἱ ναυτικοί, Søefolck/ Skibsfolck/ à ſalo, qvod aſſiduè navigant, vel ſalſâ maris aqvâ ſic nuncupati. מֶלַח m. ſal. מָלַח, *ſalivit*, *ſale condivit*, *ſervavit*, *maceravit*, ἐταρίχευσε.

In-

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Interpretes, paucos ſi exceperis, qvid permoverit εἰδωλολατρείας Jonæ ſocios inſimulare, non aſſeqvor. Qvòd clamaverit אִישׁ אֶל־אֱלֹהָיו, qvòd Jonæ dixerit Nauclerus: קְרָא אֶל־אֱלֹהֶיךָ אוּלַי &c. indubitanter arguit, eundem illos ἐν πεποιθήσει καὶ πληροφορίᾳ τῆς πίστεως invocâſſe verum Iſraëlis Deum, ejusdem illos enixiùs implorâſſe auxilium, à qvo id ipſum obtinere ſperârunt, per ferventiores Prophetæ preces & invocationem. Cujus in corde eſt תּוֹרַת אֱלֹהָיו, *verbum Dei ejus* Pſ. 37, 35. 119, 115. &c. hæc pietatis & fiduciæ plena בְּיוֹם צָרָה וּבְכָל־עֵת in ore habet verba: הַקְשִׁיבָה לְקוֹל שַׁוְעִי אֱלֹהַי, *attende voci clamoris mei, Deus mi*, Pſ. 5, 3. 142, 7. Ὁ κύριός μου, ὁ Θεός μου, ἱλάσθητί μοι, הוֹשִׁיעֵנוּ, σῶσον ἡμᾶς, præſta nobis auxilium אֱלֹהַי, Deus mi. &c. Conf. infra v. 6. 9. 10. 14. 16. Item Num. 23, 21. Levit. 19, 14. 21, 7. 1. Sam. 15, 30. 1. Reg. 17, 12. 18, 10. Nehem. 13, 26. Oſ. 12, 6. &c. De אֱלֹהִים אֲחֵרִים Diis falſis vide Gen. 31, 30. 32. 1. Sam. 17, 43. 2. Reg. 17, 29. &c.

כְּלִי m. *Vas, inſtrumentum, ſupellectile, veſtimentum, merx, onus.* plur. כֵּלִים. כָּלָה, *conſumptus fuit, defecit, abſolutus, perfectus fuit, &c.*

הֵקֵל, Hiphil, *levavit, allevavit.* קָלַל, *levis, vilis, velox fuit.* קִלֵּל, *maledixit exſecratus eſt.* קַל, *levis, celer &c.*

מֵעֲלֵיהֶם) Gen. 13, 9. הִפָּרֶד נָא מֵעָלַי, *ſejunge te nunc*, ſc. qvæſo, age, à (ab eſſe) κατ' ἐμοῦ, *contra me*, ne exiſtat

inter nos fratres ἀντιλογία, controverſia, contradictio, jurgium, obmurmuratio; ne mihi, meisq; paſtoribus tecum, tuisq; cum paſtoribus diſcors altercatio, adverſa concertatio intercedat. v. 11. וַיִּפָּרְדוּ הָאִישׁ מֵעַל אָחִיו, & ſegregaverunt, *ſeparaverunt ſe*, disjuncti ſunt, *unus à*, (ab eſſe) *contra fratrem ſuum*, **den eene fra at vœre imod ſin Broder.** Exod. 18, 22. וְהָקֵל מֵעָלֶיךָ, & leva, ſubleva à (ab eſſe) adverſum te, ſcil. onus negotioſum & laborioſum, **ſom er dig imod/ Wiederwertig/** minue negotia tibi adverſa, partire cum aliis curarum, laborumq; molem, ne tibi ſint negotia nimis incommoda, difficilia, gravia, moleſta. 1. Sam. 6, 5. אוּלַי יָקֵל אֶת־יָדוֹ מֵעֲלֵיכֶם, *fortaſſe allevabit* Deus *manum ſuam à contra vos*, ut non ſit adverſùm vos, ne vos infeſtet, incommodet plaga Divina. 1. Reg. 12, 10. הָקֵל מֵעָלֵינוּ, *leva à*, ab eſſe, *contra nos*, ſubleva, mitiga onus grave, qvod pater tuus nobis impoſuerat, releva, remitte, relaxa aliqvid de expenſis, vectigalibus, tributis, &c. qvæ exegerat, extorſerat parens, ne onera nobis intolerabilia ſint. v. infra v. 11. 12. Exod. 10, 17. Num. 21, 7. 1. Sam. 1. 14. & 16, 23. Job. 9, 34. 13, 21. Jerem. 37, 9. Joël. 2, 20.

וַיֵּרָדַם, *ſomnum capiebat*, arctè qvaviterq; dormitabat, ἀφύπνωσε, ἦν καθεύδων, Fut. Niph. R. רדם, qvæ non reperitur; uti nec in aliâ forma, præter Niphal, & qvidem ſeptem vicibus, ſemel in Præterito Dan. 8, 18, qvinqvies in Participio Præſenti Dan. 10, 9, Jon. 1, 6. Prov. 10, 5. Jud. 4, 21. Pſ. 76, 7. ſemel in Futuro Jon. 1, 5. ac denotat non levi, ſed *gravi & profundo ſopitus*, *obrutus fuit*, ſomno, ex qvo difficulter excitatur, *ſomno ſe dedit*, *uſus eſt*

eſt ſomno, qvi haud facilè dormientem relinqvit, *ſomnum cepit*, arcte & graviter dormivit, *ſtertuit*. Hinc תַּרְדֵּמָה, κῶμα, *rhonchus*, *ſomnus gravior*, *arctior*, *profundior*, &c. v. Auguſtum Varenium ad Gen. 15, 12. pag. 284. ſeqv.

וַיִּקְרַב אֵלָיו רַב הַחֹבֵל וַיֹּאמֶר 6.
לוֹ מַה־לְּךָ נִרְדָּם קוּם קְרָא
אֶל־אֱלֹהֶיךָ אוּלַי יִתְעַשֵּׁת
הָאֱלֹהִים לָנוּ וְלֹא נֹאבֵד׃

Acceſſit ad eum Magiſter nautæ (illius nautæ, illorum nautarum, qvi in navi verſabantur, rector, gubernator, præfectus navis, Nauclerus, ὁ Ναύαρχος, Πρωρεὺς), ac dixit ei, (διήγειρεν αὐτὸν λέγων· excitavit eum è ſomno dicens) Qvid tibi ſomno gravato (ſepulto ? **hvad gaar af dig/ du Søfneprýne ? hvor kommer dig nu Søfn paa ?** τί σὺ ῥέγχεις; qvî convenit periculorum te tàm ſecurum in utramvis aurem dormire, in utrumvis conqvieſcere oculum, qvieti & ſomno indulgere, cùm horriſonus æqvoris nigri fremitus pavidas noſtras feriat & pulſet aures, madidiq; noſtri oculi videant qvaſſatam ratem, & non tractabile cœlum, qvando ἡμεῖς κινδυνεύομεν, καὶ ἀπολλύμεθα· nos periclitamur, & perimus ?

—— *capis hæc inter diſcrimina ſomnum,*
Nec qvæ circumſtant nos magna pericula cernis?
Neſcis in immenſo jactari corpora ponto?
Neſcis agi ventis? neſcis adeſſe necem?

Pſ.106,26. tune ſtertis, καθεύδεις, cùm נַפְשֵׁנוּ בְּרָעָה תִתְמוֹגָג, *anima noſtra in malo liqveſcat*, cùm nos malis ferè ſuccumbamus?) **Surge** (è cubili, expergiſcere, intempeſtivum in hac cœli intempeſtate ſomnum oculis depelle precum fervore, feſtina, nullam moram interpone) **clama ad** (invoca, inclama) **Deum tuum**, (tolle clamorem ſupplicem ad Deum tuum, ne mitte pro nobis precari) **forte benignius cogitabit Deus de nobis** (Deus tremendus atq; venerandus, ad qvem δυνάμενον σώζειν ἐκ θανάτου, ῥύεσθαι ἐκ τηλικούτου θανάτου, δεήσεις καὶ ἱκετηρίας μετὰ κραυγῆς ἰσχυρᾶς, *valentem ſervare a morte, eripere ex tanta morte, ex tanto vitæ periculo, precationes & ſupplicationes cum clamore valido*, ſuſpiria ex imo pectore ducta nos qvoq; miſimus, nitidiore nobis affulgebit facie, te pro noſtra ſalute ei ſupplicante, ſereniore vultu reſpiciet
Pſ.86,5. צַעֲקָתֵךְ, *tuam vociferationem*, erit רַב חֶסֶד לָךְ קֹרְאוֹ, *amplus miſericordiâ tibi invocanti illum*, atq; de anguſtiis nos clementer eruet), **& non peribimus** (ut non intereamus, ne opprimat has animas fluctus, fruſtraq; precanti

Ore necaturas accipiamus aqvas).

רַב, m. *multus, amplus, copioſus*: *Magiſter, Doctor*, qvi multis præeſt, præfectus eſt, qvi præeſt provinciæ, navi-

navibus, claſſi, &c. major natu Gen. 25, 23. רַבָּה f. qvâ voce ſuam Prophetiam terminat Jonas. רָבַב *multus, copioſus fuit*, &c.

חֹבֵל, *Nauta*, Skibsmand / חֹבְלֵי הַיָּם, ναῦται, nautæ maris, Ezech. 27, 29. qvia חַבְלֵי הָאֳנִיּוֹת, rudentes, funes navium, ſive nauticos tractent, aptent, ſuæq; fidei, tutelæ, gubernationi navem, tanqvam pignus, commiſſam habeant & commendatam. מַלָּחַיִךְ וְחֹבְלָיִךְ, ſcilicet אַתְּ צֹר, *tu Tyrus*, Ezech. 27, 8. 27. homines tui marini, & nautæ tui, יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת עֹשֵׂי מְלָאכָה בְּמַיִם, dine Søe- Pſ. 107, 23. folck / Skibsfolck / ὅσοι τὴν θάλασσαν σου ἐργάζονται, οἱ ναῦται, καὶ Apoc. 18, 17. πᾶς ὁ ἐπὶ τῶν πλοίων σου ὅμιλος, qvotqvot mare tuum navigant, qvæſtûs & lucri cauſâ, in mari qvæſtum faciunt, univerſa turba tua nautica, & nautæ qvi in navibus verſantur. חֶבֶל, *funis*, *rudens*, ὁ χοῖνος, &c. Unde Germanicum, Belgicum, Danicum, Kabel, Kabel-taw, Kabel-tow, Gallicè & Anglicè Chable, cable. חָבַל, *in pignus accepit*, *pignus cepit*, *pigneratus eſt*, &c.

יִתְעַשָּׁת Fut. Hitpael, qvâ in Forma h. l. tantùm legitur. Semel qvoq; extat in Kal Jerem. 5, 28. שָׁמְנוּ עָשְׁתוּ, *pingves facti ſunt*, ſaginati ſunt, *nitidi facti ſunt*. qvo modo Latini qvoq; *nitidum* accipiunt pro *corpore pingvi & benè habente*. v. Cornel. Nepot. in Evmene, cap. 5. Horat. lib. 1. Epiſt. 4. v. 15. immò Græci τὸ λιπαρὸν, & τὸ λαμπρὸν. Apoc. 18, 14. πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ· *omnia pingvia ac præclara a te abierunt*. Semel Chaldaicè

daicè in Forma Peal עֲשִׁית Dan. 6,4. וּמַלְכָּא עֲשִׁית, *& Rex cogitabat conſtituere eum ſuper univerſo regno.* alibi in Bibliis verbum neqvicqvam qværes. עָשׁוֹת Nomen, ſemel habemus Ezech. 27, 19. Ferrum עָשׁוֹת, *politum, nitidum.* עֶשֶׁת etiam ſemel Cant. 5, 14. מֵעָיו עֶשֶׁת שֵׁן, *venter ejus* (mei dilecti) *nitor eboris*, nitidus, candidus, ſicut ebur.

עַשְׁתּוּת, *cogitatio*, itidem ſemel, Job. 12, 5. עֶשְׁתֹּנוֹת, *cogitatio*, etiam ſemel Pſ. 146, 4. Unde cognoſcimus, qvòd voces, ex עָשַׁת deſcendentes, duplicem obtineant ſignificationem; unam, qvâ *nitor* deſignetur, alteram, qvâ *cogitatio.*

Non dubitaverim itaq; τοῖς Ἑρμηνευταῖς accedere, qvi אוּלַי יִתְעַשֵּׁת hanc in ſententiam exponunt: Fortaſſis benigniùs de nobis cogitabit Deus, benigniorem de communi ſalute ſuſcipiet cogitationem, nulli addubitamus, ſed ſpem nobis facimus, confidimus magis propitium fore nobis Numen, nitidiore nobis affulſurum facie, cogitaturum הָרָעָה הַזֹּאת לְטוֹבָה, malum hoc, qvod nobis eveniat, in bonum, ruinam impendentem averſurum (c. v. ſeq. 7. & Gen. 50, 20.), ſi tu pectore toto orationi incubueris, etiam atq; etiam rogaveris auxilium; exorabilem experiemur offenſum Deum, ſi ſupplicibus precibus ipſum oraveris.

אוּלַי h. l. non eſt vox hominis ambigui, dubii, incerti, dubitantis, metuentis, & diffidentis; ſed ἐν πεποιθότι benè
Jac. 1, 6. ſperantis, μηδὲν διακρινομένου, nihil ambigentis, excitantis & animantis ad fiduciam conſeqvendi pacatum æqvor, & ſerenam

renam tranqvillitatem : ut ferentibus pergeret navis curſum conficere ventis. c. Gen. 16, 2. Ex. 32, 20. Joſ. 14, 12. 1. Sam. 14, 6. Thr. 3, 29. & Glaſſium in Gramm. Sacra, pag. 494. ſeq. Schmidium in Jobum, p. 16. ſeq. Varenium in Eſaiam, pag. 669. Part. 2. Calovium in Bibliis V. T. Illuſtr. pag. 456. Noldium in Concord. pag. 5. & Not. pag. 782. (38).

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לְכוּ 7.
וְנַפִּילָה גוֹרָלוֹת וְנֵדְעָה בְּשֶׁלְּמִי
הָרָעָה הַזֹּאת לָנוּ וַיַּפִּלוּ גּוֹרָלוֹת
וַיִּפֹּל הַגּוֹרָל עַל־יוֹנָה׃

Et dixerunt, unusqvisq; ſocio (convictori, ſodali) ſuo, (εἶπε πᾶς ἐπὶ τοῦ πλοίου ὅμιλος, οἱ ἄνθρωποι ἐν τῷ πλοίῳ εἶπον πρὸς ἀλλήλους, ἔλεγον πρὸς ἑαυτοὺς, εἶπεν εἷς πρὸς ἕνα, ἕτερος πρὸς ἕτερον, ἄλλος πρὸς ἄλλον, ἕκαστος πρὸς τὸν πλησίον αὐτοῦ), venite (accedite), & projiciamus (cadere faciamus, mittamus) ſortes; ſic cognoſcemus, propter qvem (ἵνα ἐπιγνῶμεν τίνος ἕνεκεν, qvò ſciamus, cujus cauſſâ), malum hoc nobis (accidat, ἡ κακία αὕτη ἐστὶν ἐν ἡμῖν): conjecêre ſortes, & cecidit ſors ſuper (in) Jonam, (καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν, jactus ſortium Jonam prodidit, dirigente ſortitionem Deo). v. Gen. 11, 3.

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Prov. 16, 33. כִּי בַּחֵיק יוּטַל אֶת־הַגּוֹרָל וּמֵיְהוָה כָּל־מִשְׁפָּטוֹ, *qvia in ſinum* (gremium, urnam, &c.) *jacietur* (projicitur, mittetur) *illa ſors* (illæ ſortes jaciuntur, qvarum beneficio peragitur ſortitio, calculi, qvibus ſortimur, in vaſa &c. mittuntur), *cæterùm à Domino omnis ratio ejus.* Hinc B. Auguſtinus in Pſalm. 30. *Sortes nihil aliud ſunt, qvàm in dubitatione humana judicium voluntatis Divinæ.*

Univerſam cui volupe cognoſcere Sortium & Sortitionis rationem, adeat, qvi fuſiùs hanc perſeqvuntur, Thomam Aqvinatem in Tomo 17 Operum, Caſparum Peucerum, Commentario de præcipuis Divinationum generibus, Georgium Raguſeium, Venetum, libris 2. de Divinatione, Parif. 1623. in 8. Julium Cæſarem Bulengerum, lib. de Sortibus, inter alia ejusdem Opera, Franciſcum Valeſium de Sacra Philoſophia, Pauli Ghirlandi Tractatum de Sortilegiis. Francof. 1592. in 8. Georgium Stengelium, Opere de Judiciis Divinis, Edonem Neuhuſium, libris Fatidicorum Sacrorum, ſeu, de Divinâ futurorum prænunciatione, Hadrianum Junium, lib. 2. Animadverſorum, cap. 5. de ſortiendi rationibus variis, Matthiam Berneggerum in Obſervationibus Hiſtorico-Politicis de Sortibus Homericis, Virgilianis, Sacris, pag. 299. ſeqq. Joh. Conradum Dannhawerum, in Collegio Decalogico, qvod in poſtremâ an. 1669. Editione Deuteronomium Dannhawerianum inſcribitur, pag. 264. ſeqq. ad 282. Joh. Conradum Dietericum in Antiqvitatibus Biblicis, ad Eſth. 3, 7. pag. 397. ſeqq. item pag. 660. Fridericum Balduinum, lib. 3. de Caſibus Conſcientiæ, p. 814. ſeqq. Caſp. Brochmannum T. 2. Syſtem. Theolog. Artic. de Lege, Caſu Conſc. 20. Matthiam Martinium in Lex. Philologico, Dictione Sors, Martinum del Rio, in Diſqviſitionibus Magicis, Nicolaum Sera-

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rium in Joſvam, & alibi, Benedictum Aretium in Theologiæ Problematib. Loc. 147. de Sortibus, Ameſium lib. 4. de Caſibus Conſcient. c. 23. Petrum Ravanellum in Bibliothec. S. Dict. Sors, Matthiam Flacium in Clave Script. Dict. Sors. Claudium Salmaſium in Diatribis de Annis Climactericis Lugd. Bat. 1648. in 8. Thomam Gataker Of the nature and uſe of Lots. London 1619. in 4. Defenſe &c. 1627. in 4. & in Antitheſi, Gvilielmi Ameſii & Gisberti Voëtii de Sorte Theſibus oppoſita, an. 1638. in 4. Franciſcum Salinas in Jonam. Sed longum ſit omnes perſeqvi.

רֵעַ eſt, non is ſolus, qvi amicus eſt, vel qvi amicus eſſe debeat, non religionis ſocius tantùm, non qvi ex eâdem familia vel genere natus, (רֵעַ דָּוִד vocatur Abſalon ejus filius, qvi יָצָא מִמֵּעָיו, 2. Sam. 12, 11. 16, 11.) ſed etiam peregrinus & qvivis alius diverſæ religionis, familiæ, ſive amicus ſit, ſive inimicus, notus, ſive ignotus, omnis ſodalis, comes, proximus, familiaris, convictor, qvi ſimul paſcitur, qvicum nobis conjuncta atq; communia, alimentum, domus, commercium, conſvetudo, converſatio, officium, qvi ſocius & conſors operum, conſiliorum, curarum, laborum, itinerum, navigationis, periculorum, &c. Hinc in N. T redditur per ἕτερον, τὸ πλησίον Rom. 13, 8. 9. 10. Matth. 22, 39. &c. Præterea ex uſu Chaldaico notat *Cogitationem;* ut Pſ. 139, 2. R. רָעָה, *pavit*, *aſſociavit*, &c. C. Hackſpan. Not. Philolog. Theolog. P. 1. p 448. ſeq. P. 2. p. 49. Sebaſt. Schmidt in Collegio Biblico priore, p. 264. ſeqq.

גּוֹרָל, ὁ κλῆρος, ſors, & res, qvæ ſorte obvenit, dirigente fortunâ. Idem qvod פּוּר. Eſth. 3, 7. הִפִּיל פּוּר הוּא גּוֹרָל

 לִפְנֵי

לִפְנֵי הָמָן v. & 9, 24. ſeqq. De utraq; voce adeundus Pfeifferus, Prælectionibus in Jonam, & in Dubiis Vexatis ad Eſth. 3, 7. Wilhelmus Schickardus in Hiſtoria Purim.

בְּשֶׁלְּמִי, pro בַּאֲשֶׁר לְמִי, ut eſt infra v. 8. (ubi tamen qvæſtio, non de perſona, qvam ſortitio prodiderat, ſed de re). בַּעֲבוּר מִי propter qvem, cujus cauſâ. Ut ſit à בְּ, præfixo שֶׁ, non שֶׁל, Rabbinis genitivi caſus articulo, ſed שׁ cum Sægol, ſeqvente Dages, qvod ab אֲשֶׁר.

8. וַיֹּאמְרוּ אֵלָיו הַגִּידָה־נָּא לָנוּ
בַּאֲשֶׁר לְמִי־הָרָעָה הַזֹּאת לָנוּ
מַה־מְּלַאכְתְּךָ וּמֵאַיִן תָּבוֹא מָה
אַרְצֶךָ וְאֵי־מִזֶּה עַם אָתָּה׃

Tunc dixerunt ei, indica nunc (age, ſine morâ, tergiverſatione, ne cuncteris, tergiverſeris, ne recuſes, refugias indicare) **nobis propter qvid** (cujus rei cauſſâ, qvâ de cauſſa, qvam ob rem, δι' ἣν αἰτίαν) **malum hoc nobis** (infortunium hoc nobis accidat, anguſtiis hiſce urgeamur): **qvod officium tuum?** (qvo miniſterio fungeris?) **& unde veniſti?** (Futur. pro Præter. אֵי מִזֶּה אַתָּה) **qvæ patria tua?** (qvod tuum natale ſolum? מָה אֶרֶץ מולדתך

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(מוֹלַדְתֶּךָ) & è qva natione es? (אַתָּה, pro יֵשׁ, qva ex gente, populo? cujas es? לְמִי אַתָּה? σὺ τίς εἶ; τί λέγεις περὶ σεαυτοῦ;) 1. Sam. 30, 13.

Dictio נָא, fortaſſis ex אָנָּא truncata varia ſubit officia, & exponitur 1. per *Nunc*, ut Gen. 12, 11. 15, 5. 16, 2. 18, 27. 19, 8. Cant. 3, 2.

2. Per *Qvæſo, obſecro, age, agedum, amabo*; ut ſit Particula παθητική· affectuoſa, affectum indicans concupiſcentis, adhortantis, obſecrantis, obteſtantis, benevolentiam ambientis, blandientis, provocantis, & reſponſum elicientis ex ea confidentia, qvòd provocato deſit reſponſio, item imperantis, indignantis, iraſcentis. v. Gen. 12, 13. 13, 8. 9. 18, 3. 4. 30. 19, 7. 50, 7. Num. 12, 12. 13. 2. Sam. 14, 2. 12. 1. Reg. 17, 10. 2. Reg. 4, 13. Job. 5, 1, 22, 22. 40, 10. Pſalm. 7, 10. 118, 2. 3, 4. 25. Jerem. 7, 12. &c. & μυκτηρίζοντος· *Subſannantis*, ut Pſal. 115, 2. Nonnunqvam eſt Particula Expletiva. c. Noldium in Concordantiis &c.

נָא Nomen, eſt ἐκ τῶν ἅπαξ λεγομένων, Ex. 12, 9. & ſignificat non planè crudum, * ſed imperfecte coctum, ſemicoctum. Diſſentit Varenius, cujus hoc eſt Diſput. de Agno Paſcali, in Appendice Decadum Moſaicârum in Exodum, pag. 450. *Qværitur qvid* נָא *? Reſp. Radix eſt* נוא, *cui rumpendi ineſt ſignificatio : unde per fractum hoc* נָא *explicuerunt, & cum illo : Os non confringetis in eo, contulerunt qvidam Rabb.*

* *Hoc enim voce* חַי *exprimitur*, 1. Sam. 2, 15. בָּשָׂר לֹא מב מְבֻשָּׁל כִּי אִם חָי

Ex. 12, 46. Num. 9, 12 Joh. 19, 36.

מְלַאכְתֶּךָ, à מְלֶאכֶת, מְלָאכָה, *officium, miniſterium, munus, functio, legatio.* De Radice ambigitur, cùm non amplius in Ebraiſmo uſitata לָאַךְ. Sed qvia in Æthiopum, ſive Abeſſenorum Lingvâ, Sanctæ Eberinæ filia, ſuperſtes ſit

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ſit לאך : *Laach*, qvod *Miſit*, *Legavit*, ſignificat unde מלאכות : *Malachuth*, (qvod convenit cum Ebræ מַלְאָכוּת Hagg. 1, 13.) *Legatio*, *miniſtratio*, *administratio*, haud dubitandum ejusdem eſſe 1ò לאך cum Æthiopico notionis : ut מְלָאכָה *munus*, *negotium* ſit, cui obeundo, expediundo, (cujus curationi, adminiſtrationi, functioni) מַלְאָךְ *Legatus*, *nuncius*, *angelus* deſtinatus, ad qvod fungendum ab alio mittitur & legatur.

מֵאַיִן) אָן, & אָנָה, cum ה locale, *Qvò ? Ubi ?* Eſt particula Adverbialis Interrogandi, vel Loci, vel Temporis. Ex אָן, interſerto י, & præpoſito מ, eſt מֵאַיִן *Undenam?* ſemper cum מ. Aliàs אַיִן, אֵין, *Non*, *neqvaqvam*, *nullum* notat. &c.

וְאֵי־מִזֶּה) Metatheſis ſeu Tranſpoſitio, pro וּמֵאֵי זֶה עַם, e qvo populo? Nam אֵי cum זֶה Interrogativum eſt ; & Præpoſitiones partibus compoſitionis interſeruntur. Similis μετάθεσις 1. Sam. 30, 13. Jobi 2, 2. habetur. c. Buxtorf. Theſ. Gram. p. 541.

9. וַיֹּאמֶר אֲלֵיהֶם עִבְרִי אָנֹכִי
וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי
יָרֵא אֲשֶׁר־עָשָׂה אֶת־הַיָּם
וְאֶת־הַיַּבָּשָׁה׃

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Reſpondit illis, (ἀπεκρίθη αὐτοῖς); Ebræus ego (ſcil. ſum, vel, אָנֹכִי, pro יֵשׁ &c. אִישׁ עִבְרִי מֵאֶרֶץ הָעִבְרִים)
& Jhovam, Deum cœli (בּוֹרֵא שָׁמַיִם קֹנֵה שָׁמַיִם, Gen. 14, 22 Eſ. 45, 18.
creatorem, poſſeſſorem, conſervatorem cœli) ego timeo, (profiteor, colo, Κύριον τὸν Θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι) qvi fecit mare & ſiccum, (τῷ Θεῷ λατρεύω ὃς ἐποίησε τὴν θάλασσαν καὶ τὴν ξηράν, אֱלֹהֵיכֶם אֱלֹהָי, Deus veſter eſt Deus ex Ruth. 1, 16.
meus).

Qvod neſciis Hebræum e populo Dei fuiſſe, lingva Æ- c. Gen. 42, 23.
gyptiaca loqventem, Ægyptiacoq; more veſtitum, ſed ſuſpicantibus, & ortu, & religione Ægyptium, fratribus dixit Joſephus; אֶת־הָאֱלֹהִים אֲנִי יָרֵא, idem ſciſcitantibus Gen. 42, 18
è qva eſſet Natione, & ex habitu Prophetico, ipſis, tanqvam אַנְשֵׁי אֳנִיּוֹת עֹשֵׂי מְלָכָה בַּיָּם וּבְעָרֵי הַיָּם, mari, maritimisqve locis tantùm aſſvetis incognito diverſæ ab Ebraicâ Religionis eſſe judicantibus regeſſit Propheta; אֶת־יְהוָה אֲנִי יָרֵא confer ſupra ad verſ. 5.

עִבְרִי, Ebræus, Eberinus, עִבְרִיָּה f. ab עֵבֶר, Ebero, Semi ex Arphacſado, hujusq; filio Scelach ab nepote, v. Gen. 10. & 11. in cujus poſteris Lingva primigenia & primæva, Ebræa, Hebræa, ſive Eberina, qvæ & Sancta vocatur, cum vero Dei cultu conſervata. Hinc Semus אֲבִי כָּל־בְּנֵי־עֵבֶר, Pater omnium filiorum Eberi audit Gen. 10, 21. Primus in Scriptura nomine hoc patronymico venit Abramus Gen. 14, 13. ſecundus Joſephus Gen. 39, 14. 17. 41, 12. tertius Jonas h. l. Cæteroqvin ἀπαρεμφάτως· *indefinitè* ponitur עִבְרִי pro individuo vago Nationis Ebrææ,

ut Ex. 21, 2. Deut. 15, 12. Jerem. 34, 9. 14. Et in plurali עִבְרִיִּים, ſ. עִבְרִים pro tota Gente Ebræa Gen. 40, 15. Ex. 3, 18. 5, 3. 1. 1. Sam. 4, 6. 9. &c.

Ebræi dicti Abrahami poſteri; σπέρμα Ἀβραάμ, usqve dum à Jacobo Patriarcha, cui poſt congreſſum cum Deo,
Gen. 32, 28 nomen יִשְׂרָאֵל inditum, ſimul יִשְׂרָאֵל, item בְּנֵי יִשְׂרָאֵל,
35, 10. 2. Reg. 17, 34. nuncupati; unde יִשְׂרְאֵלִי, Levit. 24, 10. ὁ Ἰσραηλίτης, Iſraëlita, יִשְׂרְאֵלִית, Iſraëlitis, ibidem; & tandem a Jacobi filio, Judâ, יְהוּדָה, etiam Judæi, יְהוּדִים, Syriacè יְהוּדָיֵא, ut Esdr. 4, 12. 23. (in Sing. יְהוּדִי, unde יְהוּדִית, Judaicè, h. e. Ebraicè 2. Reg. 18, 28. 2. Chron. 32, 18. Eſ. 36, 11. Neh. 13, 24.) item יְהוּדָה, בְּנֵי יְהוּדָה, ut 2. Chron. 13, 13. 14. 18. עַם יְהוּדָה, ut Esdr. 4, 4. potiſſimùm tamen, qvi è tribu Judâ, priùs qvàm à morte Salomonis diſcerperetur & divelleretur Regnum; poſt diſtractionem etiam oriundi ex Tribu Benjamin, Tribui Judæ adjunctâ in Judæ Regno; poſt captivitatem Babylonicam omnes, qvacunq; de Tribu poſteri Jacobæi: ut, & è Captivitate in Terram Judaicam reduces facti ſexcentos ultra annos, & avitis ſedibus, poſſeſſionibus pulſi a Romanis anno à N. C. 71. mille ex eo ſexcentorumq; annorum ſpatio, & ampliùs ſine lare, ſine Rege, ſine ſpe ſalutis, ſine pace conſcientiæ, Regno Meſſiano excluſi, totoq; terrarum orbe diſperſi iisdem ſplendidis ac generoſis Ebræorum & Judæorum titulis ſuperbiant. confer duos Auguſtos, Varenium, Decadibus Moſ. in Exod. p. 132. ſeq. Pfeifferum, in Dubiis Vexatis p. 108. ſeqq. &c.

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יַבֶּשֶׁת ,יַבָּשָׁה, *ſiccum*, *aridum*, h. e. אֶרֶץ Gen. 1, 9.
Pſ. 95, 5. חֲרָבָה Gen. 7, 22. אֲדָמָה, ἡ ξηρὰ Matth. 23,
15. 1. Macc. 8, 32. Ebr. 11, 29. à ſiccitate, prædominante
terræ qvalitate. R. יָבֵשׁ *aruit*, *exaruit*, *exſiccatus fuit*.
Sic *Aridum* pro *Terra*, apud Cæſarem, lib. 4. de Bello
Gall. c. 26. & 29.

וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גדו 10.
גְדוֹלָה וַיֹּאמְרוּ אֵלָיו מַה־זֹּאת
עָשִׂיתָ כִּי־יָדְעוּ הָאֲנָשִׁים
כִּי־מִלִּפְנֵי יְהוָה הוּא בֹרֵחַ כִּי
הִגִּיד לָהֶם׃

Timuerunt illi homines timore magno, (pectora illis mari turbidiora ipſo), ac dixerunt ei (θάμβος περιέσχε τοὺς ἀνθρώπους, ἐφοβήθησαν φόβον μέγαν, καὶ εἶπον πρὸς αὐτὸν), cur hoc feciſti? τί τοῦτο ἐπόιησας, τί ἐποίησας τῷ Θεῷ οὕτως,
לַחְסֵב פָּנֶיךָ מִדְּבָרָיו וּלְנָתוֹן עֹרֶף, ut imperium recuſares, 2. Chron. 29, 6.
tergum verteres, munus tibi aſſignatum defugeres? qvare imprudens infelici tuâ tergiverſatione laceſſiſti, provocâſti Deum לְהָבִיא הָרָעָה הַזֹּאת עָלֵינוּ, ut inferret, immitteret

Euripides in Hippolyto Coronato, v. 822. ſeq.

teret nobis τοσῦτον πέλαγος τῶν κακῶν, καὶ κύματα τῆς συμφορᾶς· *tantum malorum mare, & calamitatis fluctus?* Qvia gratioſam Dei abhorrueris faciem, tetrica horrendaq; rerum noſtrarum nunc eſt facies, horrida nos urget & infeſtat tempeſtas; qvandoqvidem grave tibi duxeris, gravem, ſanctam, ſummæq; dignitatis obire legationem, graviter, duriter in nos nunc ſæviunt furentes venti, & tumultuoſum æqvor): etenim ſcivêre homines, qvòd à facie Jhovæ ille fugeret, qvoniam indicârat eis (quippe cùm ex eo ſcirent, cur in turpem à facie Dei ſe conjecerat fugam).

11. וַיֹּאמְרוּ אֵלָיו מַה־נַּעֲשֶׂה לָּךְ
וְיִשְׁתֹּק הַיָּם מֵעָלֵינוּ כִּי הַיָּם
הוֹלֵךְ וְסֹעֵר׃

Porro dixerunt ei, qvid faciemus tibi (excitatæ tempeſtatis reo ſorte deprehenſo? qvomodo te tractabimus? qvâ ratione geremus nos adverſus te?) ut conticeſcat mare à (ab eſſe) contra nos (ut non in nos ſæviat, ſed inſolitam deponat rabiem, ſtet placidum, ut ſævam in nos furentis pelagi iram placemus)? nam mare iens erat (ibat) & procella agitabatur (intumeſcebat, magis magisq; ſæviebat, æſtuabat ferum mare, bacchante ferociùs vento, naufragium & mortem minitabatur).

v. ſuprà v. 5.

ישתק

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שָׁתַק, *tacuit*, *conticuit*, *ſiluit*, *obmutuit*, *ſedatus fuit*, ἐσιώπησε, ἐκόπασε, ἐφιμώθη c. Marc. 4, 39. Matth. 14, 32.

וַיֹּאמֶר אֲלֵיהֶם שָׂאוּנִי והטי 12.
וַהֲטִילֻנִי אֶל־הַיָּם וְיִשְׁתֹּק הַיָּם
מֵעֲלֵיכֶם כִּי יוֹדֵעַ אָנִי כִּי בְשֶׁלִּי
הַסַּעַר הַגָּדוֹל הַזֶּה עֲלֵיכֶם׃

Reſpondit illis, tollite (ſumite) me, & proji-
cite me in mare, (maris elemento dignum me cenſeo,
&, qvi Patrem offendi, ſepulchrali almæ matris terræ gre-
mio indignum, jacite me in profundum), & ſilebit (tunc
qvieſcet) mare a (ab eſſe) contra vos (ut non ſit vobis v. ſupra v. 5.
adverſum, contrarium, moleſtum, non ſæviet in vos, ceſſa-
bit vos vexare, cadet ira maris, placidi ſternent æqvora
venti): qvippe novi ego, qvòd propter me (mei
delicti cauſſa) turbo magnus (vehementior) hic adver-
ſum vos (vobis officiat atqve obſiſtat, crudelior in vos
exiſtat & immitior. Deus רְדָפַנִי בְּסַעֲרוֹ וּבְסוּפָתוֹ מְבַהֲלֵנִי, Pſ. 83, 16.
perſeqvitur me tempeſtate ſuâ, & *turbine ſuo terret me*, qvi Divinum in ventos mandatum dedi ἀνυπήκοος & contumax.

שָׂאוּנִי) à שְׂאוּ, שָׂא, cape, capite, &c. R. נָשָׂא, præter alias ſignificationes, *ſuſtulit id, qvod oneri eſt.* &c.

Caſpar Brochmand Tom. 2. Syſtematis Theologiæ, Artic. de Lege, Cap. 11. Sect. 4. Qvæſt. 1. *Jonæ factum falſò allegant* αὐλόχειρες (ut αὐτοχειρίαν propugnent): *tum qvia Jonas Propheta fuit, qvi peculiari Spiritus Sancti afflatu de Divina voluntate certus eſſe potuit; tum qvia Jonas ſe ipſum non enecat, ſed a nautis in mare conjicitur, ſed volens, idqve ne ſua inobedientia aliis mortem accerſat, tum deniqve qvia huic Jonæ facto grande ſubeſt myſterium: Jonas enim latens in ceti ventre triduum typus eſt triduanæ Chriſti in Sepulchro manſionis.* Matth. 12, 39. 40.

De Αυτοχειρίᾳ, ſive, Αυτοφωνίᾳ legendi:

Balduinus in Caſibus Conſcientiæ, p. m. 693. ſeqq. ad 709. Dedekennus in Appendice Theſauri Conſilior. Theologicor. pag. 958. ſeqq. Joh. Gerhardus in T. 3. LL. Artic. de Lege Dei, §. 155. Caſpar Brochmand loc. ſupra cit. Dannhawerus in Collegio Theologico, p. 688. ſeqq. & 743. in Parte 2 Lactis Catechetici, pag. 138. ſeqq. in T. poſter. Hodomoriæ Spiritus Papæi, p. 799. ſeq. & 848. ſeqq. Georgius König in Caſibus Conſcient. Cap. 1. Qv. 6. Joſeph Hall in Caſibus Conſcientiæ, à Martino Kempio Germanicè redditis. Francofurti ad Oderam a. 1677. in 12. v. p. 210. Dec. 2. Caſ. 10. Theodorus Thummius in Decalogo, p. 360. ſeqq. Tubingæ 1626. in 4. Johannes Nicolaus Miſlerus in Opere Caſuum Conſcientiæ, p. 212. & 214. ſeqq. 644. 649. Calovius T. XI. Locor. Theologicor. p. 199. ſeq. in Bibliis V. T. Illuſtratis, ad Judic. 16. pag. 727. ſeqq. ad 1. Reg. 30. pag. 757. ſeq. & in Bibliis N. T. Illuſtratis ad Actor. 16. pag. 900. Daniel Arcularius, Com-

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Commentario in Acta Apoſt. p. 610. ſeqq. Johannes Ludovicus Ruelius in Tomo 2. Conciliorum Illuſtratorum, pag. 957. ſeqv. Gerardus Joannes Voſſius lib. 1. Inſtitut. Oratoriar. pag. 97. ſeqv. Thomas Sagittarius in Exercitationibus Ethicis, pag. 171. ſeqq. Conradus Hornejus in Philoſophia Morali p. 375. ſeqq. Henricus Ernſtius in Introduct. ad veram vitam, cap. 22. §. 20. Geverhartus Elmenhorſtius in Emendationibus ad Apulejum, p. 35. ſeqv. Hugo Grotius de Jure Belli ac Pacis, c. 19. §. 5. p. m. 285. ſeqv. & 288. ſeq. Michaëlis Rothardi Samuel Redivivus, & Saul Αὐτόχειρ· Hanoviæ 1623. in 8. & in octavo Criticor. Sacrorum Tomo Londini 1660. Adami Scuberts Chriſtlicher und kurtzer Bericht / von denen / ſo deß ſchnellen und gelingen Todes ſterbeu. Item, von denen ſo ſich ſelbſt erwürgen/und umbringen / was von ihnen zuhalten ſey / Görlitz 1569. in 8. Andreæ Celichii Nothwendiger und nützlicher Bericht von den Leuten / ſo ſich ſelbſt auß Angſt/ Verzweifflung und andern Urſachen entleiben und hinrichten. Leipzig 1578. in 8. Roſtock 1577. in 8. Idem opus verſum in Danicum ſermonem a Johanne Egenowio Hatterſlebienſi. Hauniæ 1623. in 8. Thomæ Sigfridi Tractat von der hohen Frage: Ob ein Menſch / der ſich ſelbſt umb ſein Leben bringt / ſelig oder verdampt / zu loben oder zu ſchelten ſey. Leipzig 1590. in 4. Ejusdem Bericht / ob König Saul / welcher ſich ſelbſt erſtochen / ſehlig oder verdampt zu achten ſey. Ibid. 1591 in 4. Henrici Decimatoris Giffhornenſis Bericht von den Leuthen / ſo ſich ſelbſt entleiben. Magdeburg 1600. in 8. Benedictus Carpzowius in Jurisp. Conſiſt. lib. 2. tit. 24. defin. 376. n. 9. 10. Βιαθάνατος, a Paradox of Self-homicide, that Self-murther is not ſo naturally a ſin, that it may never te other-

otherwiſe, by Dr. John Donne. London 1648. 1650. 1664. in 4. Georgii Witzlebii Diſputationum Theologicar. contra Αυτοχειρίαν, à Johanne Donnæo Anglo aſſertam prior. Hauniæ 1675. in 4. Georgius Stengelius de Judiciis Divinis. Ingolſtadii 1651. in 4. Stephanus Fagundez Tomo 1. in præcepta Decalogi, Præc. 5. cap. 11. & 12. Lugduni 1626. & 1640. in fol. Bernhard. Scotani Diſput. de Homicidio Voluntario, Neceſſario, & Caſuali. Leydæ 1646. in 4. Robertus Scharrockius de officiis ſecundum jus naturæ, c. 6. pag. 393. Gothæ 1667. in 12. Giacomo Mazzoni nella Diffeſa di dante, pag. 724. ſeqq. Nicolai Daalhemii Oſtrogothi Cento de morte & nece voluntaria. Holmiæ 1678. in 4.

Audito Jonâ, intrepido mortis de ſe pronunciante ſententiam, trepidabatur, curſabatur ſurſum prorſum, internecionem Prophetæ religioni habebant diſcriminis conſortes, nefas ducebant injicere manus in virum Deo ſacrum, d[illegible]eo unicè anxii & ſolliciti, qvî anguſtias eluctarentur, ſe & Jonam ex mortis faucibus eriperent atq; ſervarent, comitem redderent terræ incolumem.

13. וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־
הַיַּבָּשָׁה וְלֹא יָכֹלוּ כִּי הַיָּם הוֹלֵךְ
וְסֹעֵר עֲלֵיהֶם׃

Sulcârunt (foderunt, ſollicitârunt mare remis, omnibus nervis incubuêre remis, remigârunt, multo labore & ſudo-

ſudore remos egêre, impulêre) **homines, ad reducendum** (omnem rudentem moverunt, omnia tentârunt, ut reducerent, redire facerent, referrent navem) **ad ſiccum** (ad littus, onus ipſis grave, fugitivum Prophetam terræ redderent, eoqve in terram expoſito, graviſſimâ ſe exonerarent trepidatione), **ſed non valuerunt** (καὶ οὐκ ἠδύναντο, venti æqvalis rabies, continuusq; furor irritum fecit omnem niſum): **nam mare ibat, & procelloſum** (tempeſtuoſum) **erat contra** (in) **illos**, (ὅτι ἡ θάλασσα ἐπορεύετο, καὶ ἐξηγείρετο μᾶλλον ἐπ' αὐτοὺς, qvia continuaretur hyems, crudeliterq; pergeret marinis fluctibus ire in navem, & ναυσιπόρους; præſentem viris intentabant omnia mortem).

וַיִּקְרְאוּ אֶל־יְהוָה וַיֹּאמְרוּ 14.
אָנָּה יְהוָה אַל־נָא נֹאבְדָה
בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאַל־תִּתֵּן
עָלֵינוּ דָּם נָקִיא כִּי־אַתָּה
יְהוָה כַּאֲשֶׁר חָפַצְתָּ עָשִׂיתָ׃

Qvare clamârunt ad (invocârunt, inclamârunt) **Jhovam, ac dixerunt** (dicentes), **eja** (qvæſumus, obſecramus) **Jhovah, ne age pereamus ob vitam**

viri hujus, (μὴ ἀπολώμεθα ἕνεκεν τῆς ψυχῆς τοῦ ἀνθρώπου τούτου; ne ſit nobis exitio, qvod vitâ privetur in mare à nobis invitis jam præcipitandus,) & ne (neqve) imputes nobis
Levit. 17, 4 (אַל־תִּתֵּן לָנוּ) ſangvinem innoxium (αἷμα ἀθῷον, δίκαιον, ne reqviras homicidium hoc de manibus noſtris, ne punias nos ob innocentis hujus & religioſi cædem, qvam ἄκοντες, ἀναγκαςῶς, οὐκ ἑκουσίως perpetramus, ne luamus pœnas, qvòd neci innocens tradatur, à qvo nullo nos malo affecti ſumus, præter improviſam hanc nobis à te בְּשֶׁלּוֹ illatam ſubitò
Pſ. 115, 3. 135, 6. calamitatem, μὴ ςήσῃς ἡμῖν τὴν ἁμαρτίαν ταύτην): qvoniam
Eph. 1, 11. tu Jhovah, ſicut vis, facis (ſicut voluiſti, feciſti,
Rom. 11, 34. nullus σύμβουλός σου ἐγένετο· Tu dicis: עֲצָתִי תָקוּם וְכָל־חֶפְצִי
Eſ. 46, 10. אֶעֱשֶׂה, *conſilium meum ſtabit, & omnem voluntatem meam faciam.* qvod velis, decernas, imperes, nobis eſt faciendum. ex maris ſævitia, ſortium jactu, Prophetæ confeſſione, & conſilio deprehendimus totum hoc tuæ Divinæ Providentiæ tribuendum; ex tuâ voluntate virum
Act. 21, 14. in mare præcipitem damus. τὸ θέλημά σου γενέσθω, τῷ θελήματί
Rom. 9. 19 σου τίς ἀνθέστηκε; *fiat voluntas tua, voluntati tuæ qvis obſiſtet?*

De נֶפֶשׁ vide ſis Annotata noſtra ad Geneſ. 1, 21. & Pſalm. 6, 4.

Τὸ נָתַן notionis eſt ampliſſimæ h. l. denotat *Imputare.* ne imputes nobis ἔχουσιν ἀνάγκην, neceſſitate adactis, qvòd
Act. 7, 60. innocenti vita adimatur, μὴ ςήσῃς ἡμῖν τὴν ἁμαρτίαν ταύτην, μὴ
Matth. 23, 35. 27, 25. ἔλθῃ ἐφ' ἡμᾶς τὸ αἷμα τοῦ δικαίου τούτου· Sic Deut. 21, 8. וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל, *ne imputes ſangvi-*

nem

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nem innoxium in medio populi tui Iſrael, ne imputes univerſo cœtui Iſraëlitico cædem nobis inſciis & invitis factam, ne pœnam ab omnibus petas occiſionis, ab ignoto admiſſæ. Jerem. 26, 15. Si me trucidaveritis, ſcitote, quòd דָּם נָקִי אַתֶּם נֹתְנִים עֲלֵיכֶם, *ſangvinem innocuum vos ponentes* &c. *ſitis ſuper vos*, h. e. inſonti mihi ſi mortem conſciveritis, ἐπιάγοντές ἐστε ἑαυτοῖς τὴν δίκην· *accerſitis vobiſmet ipſis ultionem* & pœnam, vobis ipſis imputabitis ſupplicium, qvod ſcelerum vindex de vobis ſumet Deus.

Vocibus דָּם, pl. דָּמִים, αἷμα in Scripturâ S. veniunt:

Sangvis, Gen. 4, 10. 11. Levit. 17, 10. 11. 12. 13.

Totus homo, ut Pſalm. 27, 4. 94, 21. Matth. 27, 4. Act. 17, 26.

Anima. Deut. 12, 23. Levit. 17, 13. 14. Hinc purpurea anima pro ſangvine Maroni lib. 9. Æn. v. 349.

Vita: qvandoqvidem, vigente ſangvine, vigeat animalium vita, deficiente deficiat. Pſ. 72, 14.

Homo ſangvinarius, אִישׁ דָּמִים, ſangvinem ſitiens, crudelis. Pſ. 5, 7. 55, 24. Eſ. 33, 15. Prov. 1, 10. ſeqq.

Cædes, tùm cruenta, qvæ fit effuſione cruoris aut ſangvinis, tùm incruenta, χωρὶς αἱματεκχυσίας· non minùs in incruenta, qvàm cruenta occiſione, ſangvis animâ privatur, qvandoqvidem vehiculum, retinaculum animæ ſit ſangvis. Gen. 9, 5. 42, 22. Deut. 19, 12. Pſ. 9, 13. Oſ. 1, 4. 4, 2. Matth. 23, 35. 27, 24. Ebr. 12, 4.

Reatus, ſeu obligatio ad pœnam homicidii, &c. tàm in Actu primo, qvi in eo conſiſtit, qvòd peccatum mereatur cùm corporales, tum æternas pœnas, qvàm in Actu ſecundo, qvando ſupplicium ſontibus, ſeu culpæ reis actu inferatur.

tur. Levit. 20, 9. ſeqq. Deut. 19, 10. 21, 8. 9. 2. Reg. 24, 6. Ezech. 3, 18. 33, 8. Act. 18, 6. 20, 26. &c.

Liqvor, muſtum, ſive rubedine referat colorem ſangvinis, ſive non. ut uvarum, ſ. vinum rubrum, rubellum, nigrum, album, **Vindrue Bloed** / αἷμα σταφυλῆς, βοτρύων, Gen. 49, 11. Deut. 32, 14. Sirac. 39, 31. & 50, 17. 1. Macchab. 6, 34. Sic Androcides Epiſt. ad Alex. Magnum, apud Plinium lib. 14. c. 5. *Vinum potaturus, Rex, memento te bibere ſangvinem terræ.* Caſſiodorus lib. 12. Epiſt. 4. *Hyemale muſtum, uvarum frigidus ſangvis.*

15. וַיִּשְׂאוּ אֶת־יוֹנָה וַיְטִלֻהוּ
אֶל־הַיָּם וַיַּעֲמֹד הַיָּם מִזַּעְפּוֹ׃

(Exeqvuntur tandem conſilium, & mandatum Prophetæ) Tulerunt (ceperunt non repugnantem, ſed caput ſuum pro multis dare manibus pedibusq; conantem) Jonam, ac projecerunt eum in mare: tunc ſtetit æqvor ab ira ſua (à ſævitia æſtu, furore, minis,

c. ſupra v. 11. שָׁתַק הַיָּם מֵעֲלֵיהֶם, ὁ ἄνεμος, καὶ ὁ κλύδων τοῦ ὕδατος ἐπαύσαντο,

Luc. 8, 24. ſubſidebant venti, undæ, turbatum & truculentum ſiſtebatur mare, Tum venti qvievêre, omnisqve repente reſedit

Pſ. 107, 29. Matth. 8, 26. Marc. 4, 39. Luc. 8, 25. Flatus, Jhovah יָקֵם סְעָרָה לִדְמָמָה וַיֶּחֱשׁוּ גַּלֵּיהֶם, ἐπέταξε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐκόπασεν, καὶ ἐγένετο γαλήνη; ut amicis qvò tenderent nautæ, navigarent ventis).

וַיִּירְאוּ

וַיִּירְאוּ הָאֲנָשִׁים יִרְאָה גְדוֹלָה 16.
אֶת־יְהוָה וַיִּזְבְּחוּ־זֶבַח לַיהוָה
וַיִּדְּרוּ נְדָרִים׃

Timuerunt (ἰδόντες τὰ ἀπροσδοκήτως , ἀδοκήτως γενόμενα·
viſis iis , *qvæ inopinatò*, *ex improviſo contigerant*)
homines timore magno Jhovam (εἶχε αὐτοὺς τρόμος καὶ
ἔκστασις, cùm vidiſſent repentinam & inſperatam â Deo exci-
tatam tempeſtatem , ſubitamq́; ; hanc inſeqventem σιωπὴν,
tranqvillitatem , impenſiùs cunctis imperantem amârunt ,
יִרְאוּהוּ עֲבָדוּהוּ בְּכָל־נַפְשָׁהֶם, coluêre , timuêre eum reli-
gioſiùs , qvàm antea ἐν πνεύματι καὶ ἀληθείᾳ· *Spiritualiter* Joh.4, 23.
& verè , ἄνευ ὑποκρίσεως· *ſine ſimulationum fuco* , facti in
pietate cautiores , vegetiores & ardentiores miraculis, qvæ
acciderant): immolaverunt hoſtiam (obtulerunt vi-
ctimam , ſacrificium) Domino , (immolavêre hoſtiam
corporalem , qvalem qvidem ad manum qvæ in navigio ſa-
crificio apta permittebant , potiſſimùm ſpiritualem , vide-
licet ob admiſſa peccata רוּחַ נִשְׁבָּרָה לֵב נִשְׁבָּר וְנִדְכֶּה, Pſ.51,19.
ſpiritum tribulatum, *cor confractum & contritum*, זֶבַח תּוֹדָה, Pſ.50, 14. 23.& 116, 17.
ſacrificium laudis , obtulerunt פָּרִים שְׂפָתֵינוּ, *juvencos* Oſ.14, 13.
labiis , expiârunt ſua delicta hoſtiæ corporalis oblatione,
ἀναφορᾷ τῆς πνευματικῆς θυσίας, ſive confeſſione , pœnitentia , 1.Pet.2, 5.
deprecatione ; pro incolumitate , & à præſentiſſimo interi-
tu

tu liberatione, μετὰ φωνῆς μεγάλης εὐχαρίστησαν, ἔδωκαν δόξαν τῷ Θεῷ, ᾖσαν ἐν τῷ πλοίῳ μετὰ χαρᾶς μεγάλης αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν), & voverunt vota (ſanctis & religioſis promiſſionibus obligârunt ſe ad diligendum, colendum, laudandum
Pſ.56,14. אֶת־שֵׁם יְהוָה לָעַד, qvi ipſos, præſenti ope ſervatos ex morte eripuerat).

CAP. II.

V. 1. וַיְמַן יְהוָה דָּג גָּדוֹל לִבְלֹעַ אֶת־יוֹנָה וַיְהִי יוֹנָה בִּמְעֵי הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לֵילוֹת׃

Sed præparaverat (ordinaverat, præſtò adeſſe juſſerat) Jhovah piſcem grandem ad deglutiendum (ut deglutiret, qvi in alvum mitteret vivum) Jonam (adnatavit, mandante Deo, ad navem, paratus, in promptu fuit eo temporis articulo, qvo Jonas mari mandatus, virumq; integrum & illæſum avidus in viſcera condidit) : & fuit Jonas in ventre piſcis (hæſit incluſus penitus in ſqvalido, fœtido, tenebricoſo illo carcere) tribus die-
1.Sam. 30, 12. Matth. 12, 40. bus & tribus noctibus (ἦν ὁ Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας, καὶ τρεῖς νύκτας)·

(וַיְמַן) καὶ' ἀποκοπὴν, pro וַיְמַנֵּה F. Piel. v. infra c. 4, 6. 7. 8. R. מָנָה, *numeravit*, *ſupputavit.* duodecim vicibus in Kal reperitur. מִנָּה (in hac Conjugatione decies) *paravit*, *præparavit*, *conſtituit*, *deſtinavit*, *deputavit*, *præfecit*.

Qvalis fuerit דָּג, qvi & v. 2. דָּגָה, fidus qvidem, ſed fœdus Prophetæ cuſtos, conſervatorq;, dubium eſt & controverſum, tacente ſcripturâ. τὸ κῆτος vocat Jeſus Matth. 12, 40.

v. Gulielmus Rondeletius de Piſcibus. Lugd. 1554. in fol. & Gallicè ibidem 1558. ibid. in fol. Ulyſſes Aldrovandus de Piſcibus & Cetis. Bononiæ 1613. & 1638. Samuel Bochartus in Hierozoico P. poſt. l. 5. c. 12. & in Præfatione ad Lectorem, ubi de Aqvaticis agit, Chriſt. Noldius in Not. Concordant. p. 870. Aug. Pfeiffer. in Dubiis Vexatis, p. 947. ſeq. Prælection. in Jonam, p. 28. Dietericus in Antiqvitat. Bibl. p. n.) 508.

מֵעִים, & conſtr. מְעֵי, ſunt σπλάγχνα· *viſcera*, h. e. omnes interiores corporis partes, qvæ & VITALIA appellantur, in homine, & Bruto; ut includant inteſtina, cor, hepar, pulmonem, partes genitales, ventrem. Deo accommodatum qvid ſignificet, Sal. Glaſſius dicit in Rhetor. S. p. 114. In Scriptura non legitur, niſi in Regimine, & in ſtatu Affixorum. erit à ſingul. מֵעִי, σπλάγχνον, *Viſcus*; & hoc à Rad. מעה.

ויתפלל

2. וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו
מִמְּעֵי הַדָּגָה׃

Supplex precatus eſt (oravit ſuppliciter, ſupplicem
ἀπὸ κοινοῦ repetendum. fudit precationem) Jonas ad Jhovam Deum ſuum: (ſupplicibus, inqvam, precibus invocavit Deum) e ventre piſcis (cùm merſus ſub æqvoreis ille lateret aqvis).

3. וַיֹּאמֶר קָרָאתִי מִצָּרָה לִי
אֶל־יְהוָה וַיַּעֲנֵנִי מִבֶּטֶן שְׁאוֹל
c.Pſ.86, 7. שִׁוַּעְתִּי שָׁמַעְתָּ קוֹלִי׃

Et dixit; Clamo (Præter. pro Præſenti & Futur.)
c.Pſ.120,1. ex anguſtia (ſc. אֲשֶׁר qvæ) mihi (ſive, anguſtia mea, ex anguſtiis meis, è loco mihi anguſtiſſimo, moleſtiſſimo),
Pſ. 18, 7. 118, 5. ad Jhovam (בַּצַּר לִי אֶקְרָא יי מִן־הַמֵּצַר קָרָאתִי יָהּ, in anxietate mea voce & gemitibus ſupplico Deo, ſuſpiriis ab imo pectore ductis, ad Deum ſuſpiro, cui ægrè ſpiritum ducendi, reſpirandi hæc στενοχωρία copiam facit), & reſpondet, (reſponſum reddit) mihi, (exaudit mè, certus ſum in conſcientiâ rata habiturum mea vota Deum, in-

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indubitatum mihi, כִּי תְפִלַּת מִתְפַּלֵּל יִקַּח, *quòd ſupplicationem ſupplicantis ſuſcepturus ſit*, certam mihi ab eo promitto liberationem, cujus benignitate habeam in aqvis, in piſce incolumitatem): è ventre (piſcis, qvi mihi) Schol (dura afflictio & difficultas, extrema humiliatio, præſentiſſimum vitæ diſcrimen, מִמַּעֲמַקֵּי־מַיִם, ἐκ βαθέων, מִמַּעֲמַקִּים, Pſ. 130, 1. 69, 3.
è profundis aqvarum) vociferor (ad te, Deus mi, vocem tollo, qvi מוֹרִיד שְׁאוֹל וַיַּעַל מִן שְׁאוֹל, κατάγεις εἰς ᾅδην καὶ ἀνάγεις, deſcendere facis in שְׁאוֹל, ac rurſus aſcendere facis ex Schol, immittis mala, ærumnas, & ex iisdem extrahis), audis (exaudis) vocem meam (שַׁוְעַת מְשַׁוֵּעַ וְעָנִי, 1. Sam. 2, 6. Pſal. 30, 4. Tob. 13, 2. Sap. 16, 13.
vociferationem vociferantis & afflicti, לֹא־תָסִיר תְּפִלָּתִי וְחַסְדְּךָ מֵאִתִּי, *non amovebis orationem meam, & miſericordiam tuam à me*, Pſ. 66, 20.
אֶת־שַׁוְעָתִי תִּשְׁמַע וְתוֹשִׁיעֵנִי, vociferationem meam audies, & ſalvabis me). Pſ. 145, 19.

De שְׁאוֹל vide ſis Annotata noſtra ad Pſalm. 6. 6.

Exemplum Ἐξεργασίας ſ. Expolitionis hìc ſe offert v. 3. 4. 6. ut poſterius ſit ἐξηγητικὸν prioris. Scripturæ namq; uſitatum, rem eandem variato ſermone exprimere.

4 וַתַּשְׁלִיכֵנִי מְצוּלָה בִּלְבַב יַמִּים
וְנָהָר יְסֹבְבֵנִי כָּל־מִשְׁבָּרֶיךָ וְגַלֶּיךָ
עָלַי עָבָרוּ׃

c. Pſ. 69, 3. 16. Projeciſti me (בְּיַד מַלָּחִים in) profundum, (מְצוּלָה pro בִּמְצוּלָה) in medium marium, (in partem intimam aqvarum), flumen circumfluit (circundat, circumit, Fut. pro Præſ.) me: omnes fluctus tui, & undæ tuæ ſuper me tranſeunt, (in me eunt, impetum faciunt, πάντες οἱ μετεωρισμοί σου καὶ τὰ κύματά σου ἐπ᾽ ἐμοὶ διῆλθον, gurgites per ora viſceraq; piſcis undatim influentes, & refluentes me impetunt, invadunt, obruunt. Mare habui in voto, nunc qvoq; experior in ſupplicio).

c. Pſ. 42, 8. 88, 17. 124, 4, 5.

לֵבָב & לֵב, καρδία, accipitur etiam pro omni eo, qvod eſt intra rem, qvamvis non ſit medium ſtrictè & mathematicè ſic dictum. v. Ex. 15, 8. Deut. 4, 11. Pſ. 46, 3. Prov. 23, 34. & 30, 19. 2. Sam. 18, 14. Ezech. 27, 4. 25. 26. 27. & 28, 2. 8. Matth. 12, 40.

גַּלִּים, undæ, qvia volvuntur; unda impellitur unda,

Naſo l. 15. Metam. *Urgeturq; prior veniente, urgetq; priorem.*

גַּל, *cumulus*, *acervus*, maximè lapidum, גָּלַל *volvit*, *convolvit*, &c.

5. וַאֲנִי אָמַרְתִּי נִגְרַשְׁתִּי מִנֶּגֶד עֵינֶיךָ אַךְ אוֹסִיף לְהַבִּיט אֶל־הֵיכַל קָדְשֶׁךָ׃

Pſ. 31, 23. 116, 11. (Dixeram qvidem apud me in animi mei conſternatione, affectibus & imbecillitate carnis abreptus initio fugæ, cùm feſti-

feſtinarem : יְהוָה חִשְׁלִיכַנִי מִלְּפָנָיו , *Jhovah projecit me* Pſ. 51, 13.
à facie ſua, qvia fugerim imprudenter מִלִּפְנֵי יי ; cæte-
rùm nunc εἰς ἐμαυτὸν ἐλθὼν non vereor hæc effari & cogitare,)
Ego dico : expulſus ſum (qvidem) à (abeſſe) co-
ram oculis tuis (Deus mi, ſentio in meo שְׁאוֹל gravem
tuam ob peccatum indignationem, כִּי עֵינֶיךָ פָּנֶיךָ בְּעֹשֵׂי רָע . Pſ. 34, 17.
qvia oculi tui, facies tua cum affectu iræ *contra facien-* v. Glaſſium
tes malum): veruntamen pergam (addam) aſpicere in Gr. Sacra p. 347.
(ad aſpiciendum, ut ſuſpiciam) in templum ſanctitatis 460. Nol-
tuæ, (amplius, vel, rurſus, iterum intuebor Templum dium in
ſanctum tuum; qvandoqvidem æqvè certum mihi qvòd Concord.
תִּפְנֶה אֶל־תְּפִלָּתִי לִשְׁמֹעַ אֶל־הָרִנָּה אֲשֶׁר אֲנִי מִתְפַּלֵּל c. Pſ. 11, 4. 18, 7 63, 3.
לְפָנֶיךָ אֶל־הַמָּקוֹם הַזֶּה *aſpicias ſupplicem orationem me-* 1. Reg. 8, 28.
am, ad exaudiendum implorationem, qva ego ἐν πεποιθήσει c. 2. Chr. 30, 27.
precor atq; obteſtor coram te, קְדוֹשׁ יִשְׂרָאֵל, *in loco hoc*
putido, uvido & caliginoſo, ac ſi in Templo ſancto Hiero-
ſolymitano, qvo de dixiſti, יִהְיֶה שְׁמִי שָׁם, preces ad te 1. Reg. 8, 29.
funderem; non intermittam præſenti & intrepido animo te
aſpicere; non deſinam plenâ fiduciâ implorare tuam opem,
qvi כִּסְאֲךָ בַּשָּׁמַיִם הֲכִינוֹתָ, qvi es ubiq; בִּמְקוֹם שִׁבְתְּךָ , Pſ. 11, 4. 103, 19. Eſ. 66, 1.
præſentiâ potentiæ, in Templo tuo cœleſti præſentiâ maje- 1. Reg. 8, 30.
ſtatis & gloriæ, in piis, in Eccleſia, in Templo Salomonæo
præſentiâ gratiæ; oculos ad te levabo, donec gratiam mihi Pſal. 123, 1. 2. & 13, 4
feceris, חָנֵּנִי הַבִּיטָה עֲנֵנִי יְהוָה אֱלֹהָי , *miſerere mei*,
aſpice, & exaudi me Jhova, Deus mi; in ſanctam ubi
me reducem feceris Terram, בְּקֶרֶב הֵיכָלֶךָ בְּהֵיכַל קָדְשֶׁךָ , Pſ. 48, 10. Mich. 1, 2.

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in Eccleſia, tibi in Sanctitate ſerviente, non ceſſabo miſericordiam tuam palàm prædicare).

הֵיכָל, plur. הֵיכָלִים & הֵיכָלוֹת, *Cœlum gloriæ Dei*, זְבוּל קָדְשׁ וְתִפְאֶרֶת יְהוָה, *Cœtus Deum colens*, ſ. *Eccleſia*, *Tabernaculum*, *Templum*, *Baſilica*, *Palatium*, *Regia*, τὸ Βασίλειον, *Aula*, *Ædificium ſublime*, *magnæ molis*. Conjunctum cum nomine יהוה ſemper *Templum* ſ. *Domum Dei* ſignificat, ut Malach. 3, 1. Jerem. 7. 4.

Unde ſit הֵיכָל non conſtat. ſunt qvibus placet R. יָכֹל; *potuit*, &c. alii malunt הָכַל; alii היכל, verbum qvatuor literarum, ut Jacobus Golius, & Pfeifferus: qvia in Arabiſmo هَيْكَلَ denotat *magnus & procerus fuit*, *in longitudinem productus fuit*.

6. אֲפָפוּנִי מַיִם עַד־נֶפֶשׁ תְּהוֹם יְסֹבְבֵנִי סוּף חָבוּשׁ לְרֹאשִׁי׃

Circumeunt me aqvæ usqve ad vitam (ut vitâ
c.Pſ. 69, 2. derepente me privarent, animam ex corpore confeſtim ex-
Pſ. 42, 9. 43, 2. pellerent, exterminarent, אִם אַתָּה אֵל חַיַּי אֱלֹהֵי מָעֻזִּי לֹא תְחַיֵּנִי, *niſi tu Deus vitæ meæ*, *Deus fortitudinis meæ in vita me conſervares*, in ſummo vitæ diſcrimine ver-

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verſor), abyſſus (vorago maris) circumvallat me: alga (qvâ abundat mea cuſtodia) alligata eſt corpori meo (capiti meo, algâ, aliisq; inqvinamentis caput meum implicitum, totus ego involutus).

אָפַף, circundedit, circuivit, aggreſſus eſt. qvinq; vicibus legitur in Scriptura, & qvidem in Præterito Kal, 2. Sam. 22, 5. Pſal. 18, 5. 116, 3. & 40, 13. Jonæ 2, 6.

סוּף, *alga*, *arundo*, *juncus*, ſcirpus, vel ſirpus, σχοῖνος, herba, qvæ in littore & fundo maris naſcitur, & qvâ tempeſtas ſolet ſternere littus. qvater invenitur in Bibliis, Ex. 2, 3. 5. Eſ. 19, 5. Jon. 2, 6.

סוף Deuter. 1, 1. eſt *Regio juncina* ad Jordanem fluvium.

יַם סוף eſt *Mare* algoſum, ſ. juncoſum, Chald. יַמָּא דְסוּף, qvod *Rubrum* Latini vocant, θάλασσαν ἐρυθρὰν Græci Act. 7, 36. Ebr. 11, 29. il *Mare roſſo*, il *Mare* di *Mecca* Itali, Ex. 10, 19. 13, 18. 15, 22. 23, 31. Num. 21, 4. 33, 10. 11. Deut. 1, 40. 2, 1. Pſalm. 106, 7. 9. 22. 136, 13. 15. Jerem. 49, 21. &c.

ראשׁ etiam pro toto homine accipitur, ut Gen. 49, 26. Ex. 16, 16. Num. 3, 47. Deut. 33, 13. 2. Reg. 2, 3. 5. Pſ. 3, 4. 7, 17. 66, 12. 140, 10. Eſth. 9, 25. Eſ. 35, 10. &c. Qvemadmodum & Græcorum Κεφαλή, Latinorum *Caput*.

7. לְקִצְבֵי הָרִים יָרַדְתִּי הָאָרֶץ
בְּרִחֶיהָ בַעֲדִי לְעוֹלָם וַתַּעַל
מִשַּׁחַת חַיַּי יְהוָה אֱלֹהָי׃

Ad præciſiones (radices, מוֹסְדוֹת, ſ. מוֹסְדֵי fundamenta, ubi fiſſuræ, ſpecus, & cavernæ) montium (in mare procurrentium, ad ſcopulos aqvis exeſos) deſcendo (viſceribus incluſus piſcis, imas pelagi partes inter ſcopulos & cautes petentis), illa terra (qvam trepida fugâ navem conſcendens deſerui), vectibus ſuis circa me, (in utero belluæ ad extuberantes ſcopulorum radices trepidantem,) in ſeculum (duraturis, qvamdiu terra ſtabit, ut triplicem faciant metum immanis balænæ uterus, unda, & maris inter rupes ſcopuloſas fundus; Terrâ ſum excluſus, aditus ad Terram mihi obſtructus, præcluſus, vectibus & repagulis, dum mundus erit, permanſuris à Terra prohibeor): Sed extrahis e perditione vitam meam, Jhovah, Deus mi (verùm, ut firma ſit mihi ſpes antiqvam reviſendi patriam, id benigniſſimus agis, ut adverſis ſim immerſabilis undis, interitum ac exitium a me depellis, תִּשְׁלַח יָדְךָ מֵהֵיכָלֶךָ תִּקָּחֵנִי תַּמְשֵׁנִי מִמַּיִם רַבִּים, *mittis manum tuam de Templo tuo, apprehendis me, eruis me de aqvis multis*, ſublevabis, educes è cuſtodia, תָּקִים עַל-

Noldius p. 478. *Qvantum ad terram, vectes ejus*, &c.

Pſ. 18, 17. 30, 4. 144, 7

סלע

סֶלַע רַגְלַי, *ſtatues ſuper petram pedes meos*, in ſiccum me reduces, יְהוָה סַלְעִי צוּרִי עֶזְרָתִי יִשְׁעִי מְפַלְטִי, *Jhovah, petra mea, rupes mea, auxilium meum, ſalus mea, erutor, liberator meus).*

Si τὸ לְעוֹלָם referas ad Jonam, hæc communis Interpretum obtinebit tralatio: Illa terra vectibus ſuis circa me in ſeculum (ad radices montium cùm deſcendam, videor mihi perpetuò excluſus à Terra, videtur mihi in perpetuum obſtructus ad terram, aditus, inſuperabile, ineluctabile fatum meum apparet; penitus abſtruſum, abſconditum, occultum qvomodo elabar vivus, etiamſi hoc diverſorio liberarer; omnis evadendi videtur præcluſa via; nunqvam mihi, graviſſimum infortunium conſideranti ſpes foret emergendi, in patrios agros remeandi).

Sive: Non apparet in hac triſtiſſima rerum mearum facie, qvando eluctabor, qvi de liberatione minimè dubius ſum; non video qvando futurus malorum exitus.

Accipitur vox עוֹלָם, ut & Græcorum Αἰὼν, non modò pro æternitate, perpetuitate, ſed & pro diuturno temporis ſpatio, & benè longa rei duratione, qvæ hominibus qvidem abſcondita, ſed aliqvando tamen habitura finem.

De æternitate abſoluta v. Ex. 15, 18. Pſal. 90, 2. Mich. 5, 1. &c.

De æternitate periodica ſ. longa duratione v. Gen. 13, 15. Ex. 12, 14. 17. Deuter. 15, 17. Jerem. 2, 20. 25, 9. Pſ. 89, 2. &c. & Glaſſium in Rhetorica ſ. pag. 458. ſeq.

קֶצֶב bis legitur 1. Reg. 6, 25. & 7, 37. קִצְבֵי, à קְצָבִים, ſemel h. l. Alibi non extat. R. קָצַב bis reperitur. 2. Reg. 6, 6.

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וַיְקַצֵּב־עֵץ, *cecîdit*, *præcîdit*, *ſuccîdit lignum.* Cant. 4, 2. dentes tui ſicut grex הַקְּצוּבוֹת, *Præciſarum*, *reciſarum*, *tonſarum* ſcil. ovium.

בְּרִיחַ m. *vectis*, *repagulum.* plur. בְּרִיחִים, & בְּרִיחַם. Τροπικῶς h. l. dicitur, Tropo ab urbibus, caſtellis, carceribus, &c. deſumpto, qvæ clauſtris, vectibus, repagulis occludi ſolent, ut nemo fugiens, &c. egredi, ingredi qveat. Suos Terra habet perennantes fines & terminos, qvibus, tanqvam peſſulis, obicibúsqve à Conditore incluſa continet intra ſtationes & alveos aqvas, ut eos transgredi neqveant. c. Jobi 38, 10. Prov. 8, 29.

Arcuêre repagula iſta Jonam fugitivum aditu in terram, qvia beſtia, cujus in viſceribus hæſerit abditus, ex numero τῶν ἐνυδροβίων ſ. aqvatilium, עֹבְרִים אָרְחוֹת יַמִּים, ſolis in aqvis degentium, usqvedum mandatum accepiſſet de hoſpite egerendo.

8. בְּהִתְעַטֵּף עָלַי נַפְשִׁי אֶת־יְהוָה
זָכָרְתִּי וַתָּבוֹא אֵלֶיךָ תְּפִלָּתִי אֶל־
הֵיכַל קָדְשֶׁךָ׃

In deficiendo in me animam meam (cùm defi-
Pſ. 61, 3. v. Glaſſ. Rhet. S. p. 15. ciam animo meo, & patiar animi deliqvium, בַּעֲטֹף לִבִּי),
Pſal 19, 15; 62, 8. Jhovæ recordor: (Tu, inqvam, ô Deus, מַחְסִי וְגֹאֲלִי,

ſpes

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ſpes mea, redemptor meus ſempiterna in memoria es mihi, ita obruto, obtecto anguſtiarum mole, ut deliqvium crebrò patiar) venit ad te humilis oratio mea in Templum ſanctitatis tuæ (templum tuum ſanctum, venit לִמְעוֹן קָדְשְׁךָ לַשָּׁמָיִם, in habitationem tuam ſanctam in cœlos; ut ut ἐν τούτῳ τοῦ ὕδατος καὶ τῶν κακῶν βάθει· *in hoc aqvæ & malorum profundo* penè diſſolvar & liqveſcam, non me tamen pellet, excludet ab invocatione Dei, à colloqvio tecum, Deus mi; ſit anima mea in στενοχωρείᾳ licet, eam tamen אֶשָּׂא אֵלֶיךָ, exaudies me מִשְּׁמֵי קָדְשֶׁךָ, mittes auxilium mihi מִקֹּדֶשׁ). 2. Chron. 30, 27. Pſ. 88, 3.

עָטַף. Hitpaël, הִתְעַטֵּף &c. operuit, obtectus, delaſſatus fuit, obrutus, obtectus fuit ærumnarum & anguſtiarum negotio, adeò ut perplexus, & moleſtiis tanqvam veſte coopertus, contectus & involutus angore deficiat, deliqvium patiatur, inprimis ubi cum voce רוּחַ, vel נֶפֶשׁ copulatur. v. Pſ. 61, 3. 77, 4. 102, 1. 107, 5. 142, 4. 143, 4. Eſ. 57, 16. (c. ſupra c. 1, 3. ubi de מִלִּפְנֵי) Thren. 2, 11. 12. 19. &c.

תְּפִלָּה, *ſupplicatio, oratio ſupplex, & humilis*, qvalis à ſonte, criminisq; convicto ad Judicem dirigi ſolet; qvandoqvidem in Piel פִּלֵּל deſignet, *Judicavit, judicium exercuit, executus eſt.* c. Pſ. 106, 30. Sed in Hitpaël ſignificat, *ſupplice animo & voce precatus eſt.* v. Num. 21, 7. 1. Sam. 2, 25. 12, 19. 23. Pſ. 32, 6. 1. Reg. 8, 33. Job. 42, 8. 10. Eſ. 44, 17. Jerem. 7, 16. 11, 14. 14, 11. Jonæ 2, 2. &c.

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Summo juſtiſſimoq; Judici, Deo ſupplicavit Jonas, ut reus, damnans ipſe fugam ſuam à facie Domini, & ad ſanctiſſimum gratiæ Divinæ thronum confugiens.

9. מְשַׁמְּרִים הַבְלֵי־שָׁוְא חַסְדָּם יַעֲזֹבוּ׃

לְשֹׁמְרֵי מִצְוֹתָיו לְעֹשֵׂי דְבָרָיו עֹשֶׂה חֶסֶד יְהֹוָה, Cuſtodientibus, ſervantibus mandata ſua, facientibus verba ſua, præſtantibus obſeqvium verbo facit miſericordiam Jhovah, at

Cuſtodientes ſolicitè vanitates vanitudinis (vaniſſimas, ſcil. Dei gratiam ſibi polliceri neqveunt in his vanitatibus &c.) : (Cuſtodientes, inqvam, diligenter, cum cura vanitates vaniſſimas), miſericordiam ſuam (Dei erga ſe gratiam & miſericordiam, favorem, qvo Deus ſui cultores proſeqvitur) derelinqvunt (negligunt, ſpernunt).

ἀπὸ κοινοῦ repetendum.

Cuſtodientibus, mordicùs obſervantibus הֲבָלִים, res futiles, vanas & inanes, qvi ματαιότητι τοῦ νοός, διαλογισμοῖς ματαίοις, vanitati mentis, vanis & pravis ſuis cogitationibus indulgent, qvi inſuper habent דְּבַר יְהֹוָה, mandata Divina לַשָּׁוְא, in vanum, verâ vanitudine accipientibus, vana ducentibus favorem & miſericordiam ſuam Deus ſubtrahit, exponit eos afflictionibus, abjicit in שְׁאוֹל &c. qvia ipſi non amant, contemnunt eſſe חֲסִידִים, κεχαριτωμένοι *gratiâ*

Di-

Divinâ affecti, indignos Dei benevolentiâ ſe ipſi reddunt.

Cuſtodivi ego, non דַּרְכְּךָ אֲשֶׁר הוֹרֵיתָ אֵלַי (c. ſupra c. 1.) ſed animi mei vanitatem; σκαιὸς, μάταιος, κενός, lævus, ſtultus atq; vecors inani elatione, inſolentiâ ſuſtinui tergum vertere tibi, Officium Propheticum injungenti: fugi meâ vanitate monſtratus faciem tuam; abſcondiſti פָּנֶיךָ מִמֶּנִּי, faciem tuam à me: mandatum tuum ventis tradidi, in aqvis ſcripſi, habui pro דִּבְרֵי רוּחַ, verbis ventoſis & inanibus; crudelibus imperâſti ventis & undis, ut me agita-
rent; הִשְׁלַכְתִּי אֶת־מִצְוֹתֶךָ אַחֲרֵי גֵוִי, *abjeci mandatum* 1. Reg. 14, 9.
tuum poſt tergum meum; הִשְׁלַכְתַּנִי, abjeciſti me in me- Nehem. 9, 26.
dium maris & piſcis: עָזַבְתִּי חֲסָדַי, neglexi, contempſi Pſ. 50, 17.
gratiam, qvâ me proſecutus es; עֹזְבֶךָ עֲזַבְתָּ, deſerentem te, tui deſertorem deſeruiſti.

Vidi demum εἰς ἐμαυτὸν ἐλθὼν, ſinum meum excutiens הֲבָלַי, τὴν σκαιότητά μου, *ſiniſteritatem meam*, vanam inſolentiam, comperi vanè & inutiliter magnô ſuô malô relu-
ctari potentiſſimo Deo homines, עָזַבְתָּ הֶבֶל אַחֲרֵי הִוָּדְעִי, Jerem. 31, 19.
reliqvi vanitatem, *poſt notam eſſe mihi*, נִחַמְתִּי, *pœnitentiam egi*, non accipiam poſthac לַשָּׁוְא mandatum Dei, non ducam vanum & inane, אֶשְׁמֹר, cuſtodiam, ob-
ſervabo, exeqvar ſolicitiùs imperata; נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים Pſ. 130, 6.
לַבֹּקֶר, anima mea intentior ad Deum, qvàm cuſtodes, excubitores intentè præſtolentur mane; De miſericordia

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tua, אֱלֹהֵי חַסְדִּי, qvæ hactenus in aqvis, in piſce vivum,
integrumq; me conſervavit, de gratuita tua liberatione ſum
Mich.7,19. Eſ.38,17. ſecurus; תַּשְׁלִיךְ בִּמְצוּלוֹת יָם תַּשְׁלִיךְ אַחֲרֵי גֵוְךָ כָּל־חֲטָאתַי,
abjicies in profunda maris, abjicies poſt tergum tuum
Pſ.22,20. 38,23. 40,14. 70,2. 143,11. *omnia peccata mea.* חוּשָׁה לְעֶזְרָתִי מַהֵר לְהוֹצִיא מִצָּרָה נַפְשִׁי אֲדֹנָי תְּשׁוּעָתִי, *feſtina ad auxilium meum, propera ad educendum de anguſtiâ animam meam, Domine ſalutis meæ;*

nam prorſus tædet pelagi perferre laborem.

10. וַאֲנִי בְּקוֹל תּוֹדָה אֶזְבְּחָה־לָּךְ אֲשֶׁר נָדַרְתִּי אֲשַׁלֵּמָה יְשׁוּעָתָה לַיהוָה׃

Ego voce gratiarum actionis ſacrificabo tibi
Pſ.116,17. 107,22. 50,14.23. 54,8 (לְךָ אֶזְבַּח זֶבַח תּוֹדָה זִבְחֵי תוֹדָה, *tibi litabo ſacrificium laudis, ſacrificia laudis*, offeram tibi θυσίαν αἰνέσεως
Ebr.13,15. c. ſupra c. 1,16. διὰ παντὸς, τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματί σου· *hoſtiam laudis ſemper*, h. e. *fructum labiorum meorum celebrantium nomen tuum*,
Rom.12,1 promitto λατρείαν λογικὴν, *cultum* τῷ λόγῳ σου· *verbo tuo conformem*, cantabo, laudabo ſemper miſericordiam tuam, gratias tibi agam בְּקָהָל רָב, in
Pſal.34,2. Eccleſia, in populis, in gentibus, תָּמִיד תְּהִלָּתְךָ בְּפִי,

jugi-

jugiter laudatio tui in ore meo erit) , qvæ voveo
(ſpondeo heic in Schol ,

cùm *faciant geminos piſcis & unda metus)*

præſtabo (ſanctè obſervabo , exeqvar , נְדָרַי , vota mea
tibi nuncupata exolvam , אֲשַׁלֵּם לְךָ נְדָרַי אֲשֶׁר פָּצוּ שְׂפָתָי Pſalm. 66, 13. 14.
וְדִבֶּר פִּי בַּצַּר לִי reddam tibi vota mea , qvæ protulerunt ,
produxerunt labia mea, & (qvæ) loqvutum eſt os meum in
hac anguſtia mea , אֲשֶׁר יָצָא מִפִּי , מוֹצָא שְׂפָתַי לֹא אֲשַׁנֶּה , Pſ. 89, 35.
τὸ ἐκπορευόμενον ἐκ τοῦ στόματός μου , qvod egreſſum eſt ex ore
meo non mutabo , נְדָרַי אֲשַׁלֵּם נֶגֶד יְרֵאֶיךָ , vota mea red- Pſ. 22, 26.
dam coram timentibus te ; ut pro beneficiis gratitudinem
teſter) : ſalus omnis (namqve) Jhovæ (eſt , ἡ σωτηρία Pſalm. 3, 9. 30, 3.
τοῦ Θεοῦ ἡμῶν , omnimoda , omnigena animarum corporumq; Prov. 21, 31.
ſalus Deo ſoli , inexhauſto bonorum omnium fonti & au-
thori debetur , ἡ σωτηρία , καὶ ἡ εὐλογία , καὶ ἡ δόξα καὶ ἡ σοφία , Oſ. 13, 3.
καὶ ἡ εὐχαριστία , καὶ ἡ τιμὴ , καὶ ἡ δύναμις , καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν Apoc. 12, 10.
εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν). Apoc. 7, 10. 12.

(יְשׁוּעָתָה) à יְשׁוּעָה , ה Paragogicum , eſt Αὐξητικὸν , ſeu
Emphaticum, maximeqve intendit, ac geminat qvaſi vocis
ſignificationem. conf. Sennert. in Idiotiſmis &c. pag. 6.
Noldium in Concordant. pag. 239. & 954. (1086). Sebaſt.
Schmidius Commentar. in Jobum , pag. 452. cenſet ejus-
modi ה habere eandem virtutem , qvam habet ה de-
monſtrativum præpoſitivum , &c.

11. וַיֹּאמֶר יְהוָה לַדָּג וַיָּקֵא אֶת־
יוֹנָה אֶל־הַיַּבָּשָׁה׃

Juſſit Jhovah illum piſcem (movit ſuâ providentiâ belluam, ſcilicet, ut egereret, qvem concoqvere non potuit, hoſpitem) : evomuit Jonam in terram
Job.20,15 (ἐξέβαλε τὸν Ἰωνᾶν ἐπὶ τὴν ξηρὰν, מִבִּטְנוֹ הוֹרִשֶׁנּוּ אֵל, è ventre illius expulit eum Deus).

CAP. III.

V. 1. וַיְהִי דְבַר־יְהוָה אֶל־יוֹנָה
שֵׁנִית לֵאמֹר׃

Fuit verbum Jhovæ ad Jonam ſecundò dicendo (Ἐγένετο φωνὴ Κυρίου ἐκ δευτέρου πρὸς Ἰωνᾶν, His verbis allocutus eſt denuò Deus Jonam, duriſſimis pelagi periculis defunctum, qvòd ſacrâ fungi legatione detrectaverat).

קוּם לֵךְ אֶל־נִינְוֵה הָעִיר 2.
הַגְּדֹלָה וּקְרָא אֵלֶיהָ אֶת־
הַקְּרִיאָה אֲשֶׁר אָנֹכִי דֹּבֵר אֵלֶיךָ׃

Nullam cunctationem interpone (ſine morâ propera, non mea lethæis verba dabuntur aqvis), Proficiſcere ad Nineven, urbem illam amplam: proclama in ea illam concionem, qvam ego dico tibi (אֵת כָּל־אֲשֶׁר אֲצַוְּךָ תְּדַבֵּר, ea apud populum concionare, Jerem. 1,7.
iſta ad incolas fac verba, qvæ ego tibi ſuggeram,
אֲשֶׁר אָשׂוּם בְּפִיךָ, denuncia כִּי גָדוֹל הָאַפִּי וַחֲמָתִי אֲשֶׁר c. Jerem. 19,2. 26,2.
הַדְּבָר אֶל־הָעָם הַזֶּה). 36, 7.

וַיָּקָם יוֹנָה וַיֵּלֶךְ אֶל־נִינְוֵה 3.
כִּדְבַר יְהוָה וְנִינְוֵה הָיְתָה עִיר־
גְּדוֹלָה לֵאלֹהִים מַהֲלַךְ שְׁלֹשֶׁת
יָמִים׃

Adhi-

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Adhibuit feſtinationem Jonas (alacriter ſe ad negotium injunctum accinxit), iter ingreſſus eſt verſùs Nineven, juxta verbum Jhovæ (paruit ſine tergiverſatione ad officium vocanti, imperanti Deo): Nineve erat urbs magna Deo (civitas ampliſſima, cui Deus dederat temporalem benedictionem, incrementum, potentiam), itineris trium dierum (ambitu complectens ſpatium, qvod viator triduo emetiri pedibus commodè poterat).

Diſputat. qvomodo Nineve vocetur עִיר גְּדוֹלָה לֵאלֹהִים his verbis decidit Pfeifferus in Dubiis Vexatis pag. 950. & Prælectionibus in Jonam, p. 41. *Nineve dicitur magna Deo, ad notandam* πρώτως *divinam curam*, ἐπιμέτρως *verò* αὔξησιν *ſeu magnitudinis exceſſum.*

Sic cohors comitatus ingens, veluti cohors Dei 1. Paral. 12, 22. pro cohorte, qvam Deus ſingulariter curat, cui largitur augmentum, fortitudinem, benedictionem, felicitatem &c. *Venerunt qvotidie ad Davidem viri bellicoſi, ut auxiliarentur ipſi,* עַד־לְמַחֲנֶה גָדוֹל כְּמַחֲנֵה אֱלֹהִים *usqve dum*, ſcil. eſſent *in manum* (copiam, cohortem) *magnam, ſicut manus Dei.* Plura dabunt Pfeifferus loc. cit. Glaſſius in Grammat. S. p. m. 62. ſeq. Andr. Sennertus in Idiotiſmis Lingvar. Oriental. Can. 76. pag. 58. ſeqq. Alii; & de famoſi hujus oppidi nomine, ſitu, amplitudine, excisione Antonius Duetus in Deſcriptione Nineves, Guilielmi Pepini Sermones 40 de deſtructione Nineve, Nicolaus Fullerus in Miſcellaneis Sacris, Bochartus in Phaleg, lib. 4. cap. 20. Ottho Heurnius in Barbarica Philoſophia p. m. 16. ſeqq. Henricus Flockenius Theologiæ Catholicæ Prolego-

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legomenis, in qvibus etiam Geneſis enucleatur, pag. 779. ſeqq. ad 788. Polus in Synopſi Criticorum, Joh. Conrad. Dieter. in Antiqvitatib. Biblicis, p. 731. ſeqq.

וַיָּחֶל יוֹנָה לָבוֹא בָעִיר מַהֲלַךְ
יוֹם אֶחָד וַיִּקְרָא וַיֹּאמַר עוֹד 4.
אַרְבָּעִים יוֹם וְנִינְוֵה נֶהְפָּכֶת׃

Cœpit Jonas intrare (introire, intravit, introivit, venit) in civitatem (εἰσῆλθεν εἰς τὴν πόλιν, peragravit, pedibus eam obivit) itinere diei unius (unum ambulando conſumpſit diem): prædicavit (proclamavit אֵלֶיהָ אֶת־הַקְּרִיאָה אֲשֶׁר יְהוָה דֹּבֵר אֵלָיו, in ea illam concionem, qvam Deus mandaverat ipſi, ἐκήρυξε καθὼς ὁ Κύριος ἐδίδου αὐτῷ ἀποφθέγγεσθαι), & dixit; Adhuc qvadraginta dies (ſcil. erunt, labentur), tum Nineve ſubvertetur (vaſtabitur iis exactis, niſi intra definitum hoc temporis ſpatium, יָסוּרוּ מֵרָעָתָם אֲשֶׁר עָלְתָה לִפְנֵי יי וְיָשׁוּבוּ מִדֶּרֶךְ הָרָעָה *deſtiterint à malitia, qvæ aſcendit coram Deo, & converſi fuerint à via illa perverſa;* adhuc qvadraginta dantur hujus urbis incolis dies, qvibus ſine metu exidii ad Deum ſe convertere poſſunt, ſi detrectaverint interea μετανοεῖν ἐκ τῶν ἔργων αὐτῶν, הֲפֵכָה, πανωλεθρία poſt 40 dies certò illis parata).

c. infra v. 8. 9. 10. & ſupra c. 1, 2.

c. Matth. 16, 4. & Chemniticum in Harmon. c. 84.

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נֶהְפָּכֶת, *ſubvertitur*, Partic. præſens Niphal, pro תֵּהָפֵךְ Paulo poſt-Futuro. Is namq; Prophetarum mos eſt, ut propter evidentiſſimam revelationis, rerumq; certitudinem & infallibilitatem de futuris in Præterito, & mox futuris in Participio loqvi ament. de Participio v. ſupra c. 1, 3. item Gen. 6, 17. 19, 13. 14. 20, 3. Exod. 11, 4. Deut. 2, 4. 2. Sam. 4, 6. &c.

Non abſoluta fuit ſeria hæc comminatio, ſed ὑποθετικὴ, qvalis in promiſſis & minis ſolet obtinere, conjuncta ſcilicet cum conditione pœnitentiæ. decrevit Deus evertere Nineven, ſi durâſſet רָעָתָה: decrevit etiam parcere, ſi pœnitentiam agerent ἄνδρες Νινευῖται, anteqvam qvadrageſimus appeteret dies. (Matth. 12, 41. Luc. 11, 32) Τὴν ἀπειλὴν inſecuta eſt ἡ μετάνοια; μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, reſipiſcentibus ergo ſupplicium denunciatum non inflixit Deus. (B. Chryſoſtomus in Homiliâ V. &c. p. 75. Tom. 1. Edit. Pariſ. 1636.) Μεταβαλλομένων αὐτῶν (Νινευιτῶν) καὶ τῆς κακίας ἀποστάντων, ἀπέστη καὶ τῆς ὀργῆς ὁ Θεός· *mutatis ipſis* (Ninevitis) *& à malitia deſiſtentibus, etiam ab ira Deus deſtitit.* Neutiqvam tamen voluntate ſuâ mutabilis dicendus eſt Deus, qvia everſionem Nineve prædixerit eventuram, qvæ non evenit: Voluntatis mutatio tunc demum in Deo, (Jac. 1, 17.) παρ' ᾧ οὐκ ἔστι παραλλαγὴ; locum haberet, ſi voluntas absqve conditione fuiſſet. c. Jer. 18, 11. 26, 13.

5. וַיַּאֲמִינוּ אַנְשֵׁי נִינְוֵה בֵּאלֹהִים
וַיִּקְרְאוּ־צוֹם וַיִּלְבְּשׁוּ שַׂקִּים
מִגְּדוֹלָם וְעַד־קְטַנָּם׃

(Ubi

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(Ubi audita eſſet vox Prophetæ, ingens in urbe trepida-
tio fuit, conclamatum ad pœnitentiam), **Crediderunt
homines** (incolæ) **Nineuæ in Deum** (ἐπίστευσαν οἱ ἄν-
δρες Νινευῖται τῷ λόγῳ, ᾧ εἶπεν αὐτοῖς ὁ Ἰωνᾶς, ἐπίστευσαν τῷ χηρύγ-
ματι αὐτοῦ, ἐπίστευσαν οἱ ἄνδρες Νινευὴ τῷ Θεῷ, Dominus aperuit
corda Ninevitarum προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Ἰωνᾶ, cre-
diderunt à Deo miſſum fuiſſe Prophetam, fidem habuêre
Propheticæ concioni, μετενόησαν εἰς κήρυγμα Ἰωνᾶ, ad iram
Dei & pœnas atrociſſimis peccatis promeritas expaverunt,
רָעָתָם וְחָמָס אֲשֶׁר בְּכַפֵּיהֶם toto pectore deteſtantes cer-
tò ſtatuêre Deum ipſis peccata condonaturum, pœnas
impendentes vel mitigaturum vel averruncaturum):
proclamarunt jejunium, (ἐκήρυξαν νηστείαν, publicum
à Rege, Proceribusq; indictum eſt jejunium, ut, abſtinendo c.v.ſeqq.6.
à cibo & potu expeditiores, ardentiores precibus & pœni- 7. 8,
tentiæ vacarent, juſtitium edixerunt,) **induerunt ſaccos**
(ἐνεδύσαντο σάκκους, ſerii doloris indices, veræq; in Deum c.Eſ. 15, 3.
fiduciæ, dolorem veſte mutatâ ſignificârunt) **à magno
ipſorum & usq; ad parvum ipſorum** (ἀπὸ μεγάλου αὐτῶν Act 8, 10.
ἕως μικροῦ αὐτῶν, à maximo inter eos usqve ad minimum in- Ebr. 8, 11.
ter eos, tàm magni, qvàm parvi, οἱ μεγάλοι καὶ οἱ μικροὶ, Jerem 6,
הַגְּדֹלִים עַם־הַקְּטַנִּים). 13.

Poſitis ornamentis, & conſveto corporum cultu, cili-
ciis, σάκκοις τριχίνοις, hirtis veſtibus ſe involverunt, ut coër- Apoc.6,12
cerent carnem, & ad תְּשׁוּבָה, atq; orationes eſſent vigi-
lantiores, induti בִּגְדֵי אֵבֶל, lugubri & ſqvalido veſtitu
venêre לְהֵרָאוֹת לִפְנֵי יי; ciliciis cutem compungentibus Eſ. 1, 12.
Act. 2, 37.

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indicârunt verba Prophetæ corda tàm acriter pupugiſſe ac ſtimulâſſe, ut ſingulari anxietate & dolore ob admiſſa ſce-
Eph. 4, 22. 23. 24. Col. 3, 9. 10 lera torqverentur; depoſuêre σὺν προτέρῳ ἐνδύματι τὴν προτέραν ἀναστροφὴν, exuêre ſimul cum vetere indumento veterem hominem, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀθεμίτους εἰδωλολατρείας, &c. induerunt cum ſaccis τὸν νέον, ſ. καινὸν; mutatione veſtium declarârunt animorum vitæq; in melius mutationem.

Τὸ שַׂק, חֲגֹר שַׂק, *cilicium*, *ſaccus*, σάκκος τρίχινος, καννάβινος, caprinis, & aliis ex pilis, item ex cannabe contextus, poſt γλωττοσύγχυσιν in omnibus permanſit Lingvis, niſi qvòd exigua in pronunciatione ſit varietas pro Lingvarum diverſitate. Chald. שַׂק, שַׂקָּה, & סַק, סַקָּא, Syr. ܣܩ, ܣܩܐ, Græc. σάκκος, Lat. Saccus, & Veterib. Saccia, Germ. Sack/ Belg. Sack, Angl. Sack, Gall. Sac, Danis Seck/ Italis Sacco. &c.

De hoc Lugentium, Pœnitentium, Præconum pœnitentiæ habitu videndi Valent. Schindlerus in Lex. Pentagl. Dictione שקק, Dannhawerus T. 1. Theolog. Conſcientiariæ, p. 223. ſeq. & Hodoſoph. Chriſtianæ Part. poſter. p. 1290. Joh. Erneſt. Gerhard. Not. ad Matth. 11. 21. pag. 600. Joh. Conr. Dietericus ad Jerem. 16. in Antiqvitatib. Biblicis pag. 619. ſeq. & in Diſput. Philol. de Uſu Lect. Script. Secular. Martinus Gejerus de Luctu Hebræorum. Lipſ. 1646. in 12. & 1666. Joh. Mich. Dilherrus in Dialogis Philologicis, Joh. Adami Scherzeri Exercitatio ad Matth. 11, 21. Calovius in Addendis ad Bibl. V. T. Illuſtr. p. 1303. Joh. Kirchmannus de Funeribus Romanorum, Caſp. Barthius cap. 42. Adverſarior. cap. 7. Daniel Heinſius in Ariſtarcho Sacro, Petrus Faber lib. 2. Semeſtr. c. 10.

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Joh. Hieronymi Sopranis Comment. in Davidici Regni partem fortunatam ex. 1. & 2. Libris Regum, item de Re Veſtiaria, funeribus, publico, & privato luctu Hebræorum. Lugduni 1643. in fol. Octavius Ferrarius de Re Veſtiaria, Patavii 1654. in 4. & 1670. in 4. Albertus Rubenius de Re Veſtiaria veterum. Antverpiæ 1665. in 4.

מִגְּדוֹלָם וְעַד־קְטַנָּם) Eſt περίφρασις Superlativi per Adjectivum cum Affixo. v. Glaſſium in Grammat. S. p. m. 58. & 657. Noldium in Concordant. &c. pag. 593. ſeqv.

וַיִּגַּע הַדָּבָר אֶל־מֶלֶךְ נִינְוֵה 6.
וַיָּקָם מִכִּסְאוֹ וַיַּעֲבֵר אַדַּרְתּוֹ
מֵעָלָיו וַיְכַס שַׂק וַיֵּשֶׁב עַל־
הָאֵפֶר׃

Nam pervenerat hæc res ad Regem Ninevæ, qvi ſurrexerat de throno ſuo, (cùm enim hæc res ad Regis aures deveniſſet, cùm fama de ferali Jonæ vaticinio ad eum eſſet delata, ſurrexit, יָרַד מֵעַל כִּסְאוֹ הֵסִיר אֶת־ מְעִילוֹ וְאֶת־בִּגְדֵי רִקְמָה פָּשַׁט) depoſuerat chlamydem ſuam (exuerat pretioſam, magnificam ſuam veſtem, abjecerat regium apparatum, ornatum, magnificentiam, ſplendorem) à (ab eſſe) contra ſe (ut non eſſet ipſi impedimento in agendâ pœnitentia, ne officeret, obſtaret mo-

ac forſitan ex ipſo Propheta accerſito comminationes divinas coram audivit.

c. ſupra ad Cap. 3, 5.

Phil. 2, 12. molienti veram ad Deum converſionem, τὴν ἑαυτοῦ σωτηρίαν κατεργαζομένῳ ſplendidior ornamentorum ſpecies, ne remoram facerent ἡ ἐπιθυμία τῆς σαρκὸς, ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, ne averterent, avocarent, retraherent à
1 Joh. 2, 16.
pœnitentia & precibus, qvæ oculos mentemq; perſtringere ſolent, mundi deliciæ & voluptates): operuerat ſe ſacco, & ſederat in cinere (περιεβάλετο σάκκον, καὶ ἐκάθισεν ἐπὶ σποδοῦ, ut ſerium de peccatis dolorem his ſymbolis faceret teſtatum & manifeſtum).

Poſſumus etiam interpretari τὸ עַל in מֵעָלָיו, per *Juxta, apud.* Rejecit (à) ab eſſe (apud ſe) ut non eſſet apud ipſum ſolitus regius apparatus, qvem in oculis ferre non potuit λυπηθεὶς εἰς μετάνοιαν. Sic Gen. 17, 22. וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם & 35, 13. וַיַּעַל מֵעָלָיו אֱלֹהִים, aſcendit à (ab eſſe) apud eum Deus, deſiit, inquam, Deus præſtò eſſe Jacobo φαινόμενος, ὀπτανόμενος in loco, ubi נִרְאָה אֵלָיו apparuerat ipſi, & cum eo collocutus fuerat, ἄφαντος ἐγένετο ἀπ' αὐτοῦ,
Luc. 24, 31
הָלַךְ מֵעֵינָיו Job. 19, 9. כְּבוֹדִי מֵעָלַי הִפְשִׁיט, *gloriam meam à* (ab eſſe, ut non ſit,) *apud me abſtraxit*, orbavit me opibus, ſplendore veſtium, lautitiâ victûs, ſimilibusq; magnificis, qvibus antea affluebam. & v. 13. אַחַי מֵעָלַי הִרְחִיק, *fratres meos à* (ab eſſe, ut non ſint) *apud me, elongavit*, id agit, ut fratres mei procul ſint longè à me, cùm antea præſentes apud me fuerint. c. Gen. 45, 1.

De Lugentium &c. more ſedendi in pulvere, cinere, terrâ conf. Dannhawer. T. 1. Theologiæ Conſcientiariæ p. 224. ſeq. Pet. Ravanell. Bibliothec. S. Dictione *Cinis, Pulvis*, & Commentator. ad h. l. item ad 2. Sam. 13, 31. Job. 2, 8.

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2, 8. 42, 6. Eſ. 46, 1. 58, 5. Jerem. 6, 26. Ezech. 26, 16. Dan. 9, 3. Matth. 10, 21. Luc. 10, 13. &c.

וַיַּזְעֵק וַיֹּאמֶר בְּנִינְוֵה מִטַּעַם 7.
הַמֶּלֶךְ וּגְדֹלָיו לֵאמֹר הָאָדָם
וְהַבְּהֵמָה הַבָּקָר וְהַצֹּאן אַל־
יִטְעֲמוּ מְאוּמָה אַל־יִרְעוּ וּמַיִם
אַל־יִשְׁתּוּ׃

Vocâverat (convocaverat, arceſſiverat, conclamaverat Rex ſc. אֶת־עַמּוֹ populum ſuum), ac edixerat (proclamaverat ſcil. iis, cui data a Rege poteſtas convocandi cives, ſalutare convocatis indicandi conſilium), in Nineve (וַיַּעֲבִרוּ־קֹל בָּעִיר, miſit vocem per civitatem, clamore magno replevit urbem) ex decreto Regis & Magnatum ejus dicendo (de ſententiâ, in cœtu conciliоq; Regis & Procerum latâ, hæc verba pronunciando): Homo (homines), armentum (armenta), bos (boves, jumenta), ovis (oves, greges ovium, &c. abſtinebunt ab omni cibo, pabulo, potu), non guſtabunt qvicqvam, non paſcentur, & aqvam non bibent.

c. Job. 35, 9. Zach. 6, 8. *Caſus Accuſativus; qvem Verbum poſtulat, facilè ex contextu eruitur.* Ex. 36, 6. 2. Par. 36, 22.

Non

Non remiſſum fuit hoc Ninevitarum jejunium, ſed rigidum; qvia ab omni cibo ſe continuerint, אַל־יִרְעוּ, *ne paſcantur;* ab aqva etiam, וּמַיִם אַל־יִשְׁתּוּ, *& aqvam non bibant;* qvin imo à libando, vel leviter guſtando, אַל־יִטְעֲמוּ מְאוּמָה, *ne guſtent aliqvid.*

Joh. Gerhardus Annotationib. ad h. l. *Bruta à paſtu arcentur (1) ob rei gravitatem, ut boatus & clamor jumentorum Ninevitis eſſent loco cohortationis, ut tantò ardentiùs precarentur.*

2. *ob periculorum immanitatem. ſi Nineve interiſſet,* πανωλεθρίᾳ *illa etiam bruta involviſſet.*

3. *ob avocamentum à labore, ut Ninevitæ tempus, qvod* curæ pecudum tribuendum erat, precibus & aliis pietatis exercitiis impenderent.

4. ob inſignem utilitatem; teſtatur enim Scriptura jumenta & pullos corvorum Deum invocare Pſ. 47, 9. talis invocatio non eſt ita comparata, ſicut hominum preces, ſed invocant Deum ſuo modô, i. e. eorum ſitis & fames naturali appetitu cibi divinam opem qvaſi expoſcere & implorare videtur.

Qvæ de Jejuniis, Ciborum diſcrimine & delectu apud veteres, recentiores, Judæos, Chriſtianos tenenda, ſuggerent, Johannes Buxtorfius, Steph. Menochius, Carolus Sigonius in Libris de Republ. Hebræorum, Maimonides in Sec. Talmud Parte, cap. 5. de יומא & cap. 9. de תענית, R. Jacob Fil. R. Aſcher in עובע טורים P prima, qvæ vocatur אורח חַיִּים. Tertullianus de Jejuniis adverſus Pſychicos libro, inter alia Carthaginienſis Presbyteri Opera. v. Bebelium l. infra memorato p. 395. ſeq. Matthias Flacius Illyricus Parte Secunda Clavis Scripturæ, Tract. 6. p. m.

p. m. 538, ſeqq. Eliæ Haſenmulleri Jeſuiticum Jejunium. Francofurti 1595. in 8. Idem opus verteutſcht durch Melchiorem Leporinum. ibidem 1596. in 4. Alfonſus Ciaconius de Jejuniis apud antiqvos. Romæ 1599. in 4. Georgii Strigenitii conciones 5. de Jejunio, Germanicè. Lipſiæ 1611. in 4. Benedictus Aretius in altera Problematum parte, Loc. 118. de Jejunio Qvadrageſimæ, & Loc. 119. de Cibo & ejus delectu apud pios. Guilielmus Bucanus in Inſtitutionibus Theologicis, Loc. 44. Sect. 24. ſeqq. p. m. 541. ſeqq. Philippi Marbachii Aſſertiones Theologicæ de Jejunio & delectu Ciborum. Argentorati 1609. in 4. Fridericus Balduinus in Caſib. Conſcientiæ, lib. 2. c. 14. p. m. 491. ſeqq. Caſpar Brochmand in L. C. Artic. 39. de Jejunio. Heinricus Höpfnerus in Diſput. de Jejuniis Chriſtianorum, a. 1627. habita. recuſa cum aliis Ejusdem Diſput. Theologicis Lipſiæ 1672. in 4. Johannes Gerhardus in Confeſſione Catholica, lib. 2. Specialis P. Tertia, Artic. 24. cap. 2. de Jejunio, p. 950. ſeqq. Joh. Conr. Dannhaw. Tomo poſter. Hodomoriæ Spiritus Papæi, p. 746. ſeqq. & p. 871. ſeqq. ad 879. Idem in Lacte Catechetico vom Faſten/die achte Predigt über das Zehende Gebott/p. 451. ſeqq. Tomi 2. item in Collegio Decalogico, p. 790. ſeqq. in ὁδοσοφίᾳ, p. 1295. ſeqq. item p. 1253. ſeq. in Theologia Conſcientiaria, Tom. I. p. 222. ſeq. & 289. ſeqq. Johannes Binchius Parte 3 Mellificii Theologici, Loc. 15. de Lege, p. 334. ſeqq. Theodoricus Hackſpanius in Terminis, Diſtinctionib. & Diviſ. Philologico-Theologicis, p. 225. ſeq. Georgii Calixti & Heinrici Hopfneri Commentariola de Jejuniis. Hanoveræ 1655. in 4. Joh. Benedicti Carpzovii Iſagoge in Libros Symbolicos, pag. 689. ſeqq. & 697. ſeqq. Baltaſar Bebelius Antiqvitat. Eccleſiæ

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in 3 prioribus poſt N. C. ſeculis Evangelicis, p. 71. ſeq. & 76. & 394. ſeqq. 171. ſeq. 1037. ſeqq. Auguſtus Varenius in Eſaiam, p. 386. ſeq. Partis 3. Joh. Heinricus Urſinus de Jejunio Ninevitar. in Jona illuſtrato, p. 127. ſeqq. Joan. Chriſtophori Caroli Aſſertiones Theologicæ de Jejunio & delectu ciborum. Argentorati in 4. Johannes Dallæus de Jejuniis, & Qvadrageſima Daventriæ 1654. in 8. Daniel Chamierius in Panſtratia Catholica, lib. 19. de Jejuniis, p. 350. ſeqq Petr. Ravanellus in Biblioth. S. Dictione Jejunare. Joh. Launoii Diſſertatio de cibor. delectu in Jejuniis Chriſtianor. Lutetiæ 1663. in 8. Leo Allatius de Jejuniis Græcorum. Henry Maſon Chriſtian humiliation or a treatiſe of faſting. London 1625. in 4. Richardi Jameſii Hiſtoria Qvadrageſimalis Jejunii. ibid. 1630. in 4. Anglicè Wilhelmi Brough liber de Jejuniis in 8. Plures ſuppeditabit Henningi Witten Repertorium Homileticum, p. 149.

8. וְיִתְכַּסּוּ שַׂקִּים הָאָדָם וְהַבְּהֵמָה
וְיִקְרְאוּ אֶל־אֱלֹהִים בְּחָזְקָה
וְיָשֻׁבוּ אִישׁ מִדַּרְכּוֹ הָרָעָה וּמִן־
הֶחָמָס אֲשֶׁר בְּכַפֵּיהֶם׃

Operientur (operient ſe) ſaccis homo (homines), & jumentum (jumenta), clamabunt ad Deum in fortitudine (vehementi precatione, validè, fortiter, vehe-

vehementer, acriter, impenſè, valdè, יקראו לאמר חננו
אלהים חוסה עלינו חננו כחסדך כרב רחמיך מחה פשעינו,
clamabunt dicendo ; miſerere noſtri Deus, parce nobis, ſis nobis gratioſus ſecundùm miſericordiam tuam, ſecundùm multitudinem miſerationum tuarum, dele peccata noſtra, אל־ישב עלינו את־אוננו ברעתנו אל־יצמיתנו ne reddas nobis iniqvitatem noſtram, propter malitiam noſtram ne des nos excidio) : (μετανοήσουσι, pœnitentiam maturabunt, accelerabunt,) **convertentur qvisq; à via ſua mala, & ab injuria** (iniqvitate, violentia), **qvæ eſt in manibus ipſorum** (damnabit qvilibet ſcelerum ſuorum viam, perverſam vivendi rationem, continebit manus a violentiâ, rapinâ, injuriâ, cujus adhuc reus ſit, proximo poſthac non erit iniqvus, injurius, pernicioſus, injuſtus, in neminem injuria jacienda, immittenda, ἐπιστρέψει ἕκαστος ἡμῶν ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσων). Act. 26, 18. 20.

Joh. Druſius, Joh. Tarnovius, Joh. Heinr. Urſinus, Pfeifferus, &c. ad h. l. *Et beſtiæ debebant in communi luctu eſſe, ut antea in communi luxu. ſcil. camelis, eqvis, mulis detrahebantur pretioſa integumenta, & imponebantur vilia ſtragula ; uti hodie in luctu Principum & nobilium eqvi atris pannis indui ſolent, ut ſimul lugere videantur.* Præterea tetrico brutorum animantium ſpectaculo magis ad ſeriam pœnitentiam commoverentur.

חמס, *vis, violentia, injuria, iniqvitas, rapina,* reatus ex violentia exercita contractus. חמס, *abſtulit, violenter rapuit, injuriâ affecit,* qvocunq; modo vis

proxi-

proximo inferatur, ſive manifeſta vi, ſive ſub ſpecie juris.

בְּכַפָּיִם dicitur eſſe חָמָס, qvia violentia, iniqvitas &c. maximè injectis manibus fieri ſolet; unde manus ipſæ ſceleris reæ fiunt, & reatus in iis eſſe dicitur. conf. 1. Sam.
Gen. 6, 11. 13. 12, 5. & 24, 12. 26, 18. 1. Chron. 12, 17. Job. 11, 14. 16, 17. 31, 7. Pſal. 7, 4. 26, 10. 58, 3. Eſ. 1, 15. 59, 6. Ezech. 23, 37. 45. Sapient. 3, 14.

9. מִי־יוֹדֵעַ יָשׁוּב וְנִחַם הָאֱלֹהִים
וְשָׁב מֵחֲרוֹן אַפּוֹ וְלֹא נֹאבֵד׃

c. verſ. præc. 8. Qvi novit (כִּי חַנּוּן וּמְרַחֵם יְהוָה לְכָל־קֹרְאָיו בְחוֹקָה וּבֶאֱמֶת, qvàm clemens, & miſericors ſit Jhovah omnibus invocantibus eum impenſè, ſine hypocriſi, ſimulationum
c. Joel. 2, 12. fuco, וּלְשָׁבִים אֵלָיו בְּכָל־לֵבָב, & convertentibus ſe ad
Act. 14, 15. eum ex toto corde), convertet ſe (יָשׁוּב עָדָיו, convertet ſe ad eum, ἀπὸ τούτων τῶν ματαίων ἐπιστρέψει ἐπὶ τὸν Θεὸν τὸν ζῶντα. ab hiſce vanis convertet ſe ad Deum illum vivum, pœni-
Jerem. 8, 6. infra 4, 2. tentiam aget, יִנָּחֵם עַל־רָעָתוֹ, *ipſum erroris ſui pœnitebit*, improbam deſeret vitam, הֵיטֵב יֵיטִיב דַּרְכּוֹ וּמַעֲלָלָיו,
c. Jer. 7, 3. 5 Zach. 1, 4. omnino meliorem præſtabit viam ſuam & opera ſua, univerſum vitæ & actionum ſuarum curſum corriget ſine mora & tergiverſatione, vitioſam corruptamq; vivendi rationem emendabit utiq; pietate & ſtudiis ſanctioribus), & pœ-

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& pœnitebit Deum (עַל־הָרָעָה אֲשֶׁר־חָשַׁב לַעֲשׂוֹת לָנוּ, c.v.ſeq.10. & Jer.18,8.
mali, qvod cogitavit facere, minatus eſt nobis,
יִנָּחֵם, *pœnitebit ipſum*, qvi eſt כְּרֹב חֲסָדָיו כְּרֹב רַחֲמָיו Pſ.106,45. 2.Cor.1,3.
Πατὴρ τῶν οἰκτιρμῶν· *Pater miſerationum*, *ſecundùm* Pſalm 69,
multitudinem miſericordiarum, *benignitatum ſua-* 14. 17.
rum) : avertet ſe ab excandeſcentiâ iræ
ſuæ (à graviſſima ſua irâ, מִגְּדוֹל הָאַף וְהַחֵמָה Ex.32,12. 2.Reg.23, 26.
אֲשֶׁר דִּבֶּר אֶל־הָעִיר גְּדוֹלָה הַזֹּאת, deſiſtet, ut non c.ſupra v,2
pereamus), & non peribimus (נִינְוֵה לֹא תֵהָפֵךְ,
Nineve non vaſtabitur, לֹא יָבִיא יי עָלֵינוּ רָעָה גְּדוֹלָה Jer.23,19. 49, 37.
אֶת־חֲרוֹן אַפּוֹ).

Τὸ יָשׁוּב in priore membro referendum ad Ninevitas
μετανοοῦντας; וְשָׁב in poſteriore ad Deum, pœnam denuncia-
tam auferentem, gratiam exhibentem. Sic Zachar. 1, 3.
Malach. 3, 7. ſive 9. שׁוּבוּ אֵלַי נְאֻם יי צְבָאוֹת וְאָשׁוּב אֲלֵיכֶם.

מִי, non ſemper ponitur דֶּרֶךְ שְׁאֵלָה ſ. *formâ Inter-
rogationis*, ſed nonnunquam affirmativè, definitive, pro
Qvicunq́, *qvivis*, *qvilibet*, *omnis*, *qvi*, &c. ut am-
pliorem habeat uſum, qvàm qvi vulgò ſtatuitur. vide, præ-
ter alios, Chriſt. Noldii Concordantias Particularum E-
bræo-Chaldaicarum, pag. 602. Hinc Chaldæus hunc ver-
ſum ita παραφράζει: מַן יָדַע דְּאִית בִּידֵיהּ חוֹבִין יְתוּב מִנְּהוֹן
וְיִתְרַחַם עֲלוֹהִי מִן קֳדָם יי וִיתוּב מִתְּקוֹף רוּגְזֵיהּ וְלָא נוֹבַד:
*Qvicunq́ noverit qvæ ſint per manum ſuam peccata,
avertatur ab eis, & miſericordia erit ſuper eum à con-
ſpectu Domini, atq́ avertetur à vehementia iræ ſuæ, nec
peribimus.*

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Sed τὸ יוֹדֵעַ reſpicit Dei miſericordiam. *omnis qvi cognoſcit qvàm benignus ſit Dominus* &c. hoc enim ſupplementum ſuggerit verſus præc. octavus, & locus, ex Joël. 2, 13. 14. mox adducendus, cum hoc noſtro collatus ; quia mos eſt Hebræorum, ut interdum aliqvid ex antecedentibus repetant. Non eſt igitur contra genium voculæ מִי, ſi non ἐρωτηματικῶς accipiatur, qvod aſſerit ὁ δεῖνα.

Joël. 2, 13. *Scindite cor veſtrum, & non veſtimenta veſtra* ſc. ſolùm, לְבַדָּם, ſola, *& convertimini ad Dominum Deum veſtrum : qvia gratioſus & miſericors ipſe, longus iris, irarum, & amplus miſericordiâ, & pœnitens in malo.* v. 14. מִי יוֹדֵעַ יָשׁוּב וְנִחָם וְהִשְׁאִיר אַחֲרָיו בְּרָכָה מִנְחָה וָנֶסֶךְ לַיהוָה אֱלֹהֵיכֶם׃, *Qvilibet cognoſcens* (כִּי חַנּוּן וּמְרַחֵם qvòd gratioſus & miſericors ſit Jhova, omnis qvi novit qvàm benignus, μακρόθυμος, רַב חֶסֶד וֶאֱמֶת וְנִחָם עַל־הָרָעָה, magnus miſericordiâ & veritate, & pœnitens in malo ſit Deus, ſcindet cor ſuum per pœnitentiam,) *convertet ſe* (ſc. אֵלָיו ad eum), וְנִחַם (ſcil. עַל־רָעָתוֹ) *pœnitebit* (ipſum ſui delicti): *relinqvet poſt ſe benedictionem*, (hac ſuâ ad Deum converſione, precibus, &c. impetrabit à benevolentiſſimo Deo εὐλογίαν gratuitam, qvâ etiam poſteritas gaudebit & fruetur ad) *munus & libamen Domino Deo veſtro* (offerendum). ut יָשׁוּב, נִחַם, הִשְׁאִיר, non ad Deum, ſed homines pœnitentes referenda &c.

2. Sam. 12, 22. Phraſis מִי יוֹדֵעַ denotat *Fortaſſis*, non diffidentiæ, & difficultatis, ſed bonæ ſpei, & confidentiæ.

tiæ. Dixit David, cùm adhuc „ ille puer viveret, Jejunavi & flevi: qvia dixi מִי יוֹדֵעַ יְחָנַּנִי יי וְחַי הַיָּלֶד ? τίς ἔγνω νῦν Κυρίου; qvis novit? fortaſſis hanc gratiam faciet mihi Deus, ſpero, vehementer confido tàm gratioſum fore mihi Deum, ut vivat ille puer.

Sic Tobiæ 13, 12. aliis 7. Τίς γινώσκει εἰ θελήσει ὑμᾶς, καὶ ποιήσει ἐλεημοσύνην ὑμῖν; *Qvis novit, an benè volet vobis?* אִם יַחְפֹּץ לָכֶם ? num delectabitur vobis, *& faciet miſericordiam vobis?* dubium eſt nullum, qvin promptus ſit לַעֲשׂוֹת חֶסֶד לָכֶם, *ad faciendam vobis miſericordiam.* Si converſi fueritis ad Deum, ad vos ſe convertet, &c. conf. Joh. Tarnov. ad Joel. 2, 14. Chriſt. Noldium Loc. cit pag. 607. & p. 1035. § 1632. Hackſpan. Not. ad Exod. 32, 30. Joël. 2, 14. & v. Deut. 20, 5. 6. 7. 8. Glaſſ. Gramm. S. p. 497. ſeq.

Ira qvomodo Deo tribuatur vide, ſi lubet. Annotata noſtra ad Pſal. 6, 2.

וַיַּרְא הָאֱלֹהִים אֶת־מַעֲשֵׂיהֶם 10.
כִּי־שָׁבוּ מִדַּרְכָּם הָרָעָה וַיִּנָּחֶם
הָאֱלֹהִים עַל־הָרָעָה אֲשֶׁר־דִּבֶּר
לַעֲשׂוֹת־לָהֶם וְלֹא עָשָׂה ׃ c. Ex. 32, 14 Jer. 18, 8, 26, 19.

Vi-

Vidit Deus opera eorum, qvòd convertiſſent
2.Pet.3,9. ſe à via ſua illa mala (ὁ Κύριος μὴ βουλόμενός τινας ἀπολέ-
σθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι· *Dominus, non volens
aliqvos perire, ſed omnes ad pœnitentiam venire*,
Ezech. 18, 32, 33, 11. אשר לא חפץ במות הרשע כי אם בשוב רשע מדרכו וחיה,
*qvi non delectatur morte impii, ſed in avertendo ſe im-
pium* (ut convertat ſe impius) *à via ſua, ut vivat*,
placatus eſt his ſanctis Ninevitarum operibus, qvòd
impiam deſeruiſſent vivendi rationem, elegiſſent דרך יהוה,
Eſ.30,21. Jer.6,16. ὁδὸν τῆς σωτηρίας, qva ambularent, כי יאמינו וכי ישמאילו,
cùm dextram peterent, ſive cùm ad ſiniſtram flecterent,
placuêre Deo ſeriæ & inſtantes preces & deprecationes,
placuit, qvòd de peccatis ſerio dolerent, culpam agnoſce-
rent, in ſe crederent, & ſalutarem fiduciam per Bona Opera
palàm facerent). pœnituit Deum exitii, qvod co-
gitaverat inferre illis (mali, qvod dixerat ſe facturum,
locutus fuerat, ut faceret illis v. Jer. 26, 19.) & non in-
c. Pſal. 85, 4. 5. tulit (השיב מחרון אפו הפיר כעסו עמהם, iram miſit Deus
אבדון, excidium, interitum depulit à cervicibus ἀνδρῶν
Νινευῒ, cùm mitterent impietatem, cùm μετενόησαν δοῦναι τῷ
Apoc.16,9. Θεῷ δόξαν).

Pœnitere dicitur Deum 1. Boni communicati. 2. Mali vel indicti, vel inflicti. Qvæ pœnitentia, ſ. mutatio vel beneficii in pœnam, vel pœnæ in beneficium, accipienda, non de affectu, qvia Deus cum mutatione animi luctari neqvit; ſed de effectu, & θεοπρεπῶς· *modo Deo conveniente*. Hinc cùm Scriptura 1. Sam. 15, 35. Deo pœnitentiam tribuat, eandem v. 29. ab eo removet. Vid. Tarnov. in h. loc. Glaſ-

Glaſſium in Rhetor. S. cap. de Ανθρωποπαθείᾳ, p. m. 119. Varenium in Geneſin, p. 427. ſeq. Dannhawer. in Ὁδοσοφ. pag. 205. Tom. 4. Lactis Catechet. pag. 205. Hackspan. Parte 2. Notar. in Var. & Diffic. Scripturæ loca, pag. 335. ſeq. & 981. Henr. Flockenium in Theol. Catholicæ Prolegomenis &c. p. 528. ſeq.

Cap. IV.

וַיֵּרַע אֶל־יוֹנָה רָעָה גְדוֹלָה V. 1.
וַיִּחַר לוֹ׃

Diſplicuit Jonæ diſplicentiâ magna (importunâ, vehementer, tædio immani, malè habuit virum, qvòd everſionem non inferret Deus Ninevitis, ægerrimè tulit, graviſſimè hoc accepit, qvòd ſupplicium temporale remitteret & condonaret, parceret εἰς τὸ κήρυγμα αὐτοῦ μετενόησαν, doluêre ipſi oculi, qvi non viderent Urbis & populi exciſionem): exarſit ipſi (ſcil. חָרוֹן, ſive אַף ira, vel חֲרוֹן אַף, exarſit iracundiâ & ſtomacho, ſtomachum & bilem ſibi movit, fecit, **hand vaar ilde til freds med ſig ſelff** / indignatus eſt, ſuccenſuit ſibi ipſi, qvòd tali fungeretur legatione). Matth. 12, 41. Luc. 11. 32.

Dicitur & וַיֵּרַע אֵלָיו ut h. l. & וַיֵּרַע לוֹ. Pſalm. 106, 32. וַיֵּרַע לְמֹשֶׁה, *diſplicuit Moſi*. Nehem. 2, 10. וַיֵּרַע לָהֶם רָעָה גְדֹלָה, *doluit ipſis dolore magno*, vehementer, qvòd veniſſet &c. & 13, 8. וַיֵּרַע לִי מְאֹד, *diſplicuit mihi valdè*.

valdè. item וַיֵּרַע בְּעֵינָיו. Gen. 21, 11. וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם, *diſplicuit hæc res valde in oculis Abrahami.* 1. Sam. 8, 6. וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל, *odioſa & moleſta hæc res fuit Samueli*, cùm dicerent, da nobis Regem. v. Gen. 38, 10. R. יָרַע, *malum fuit, diſplicuit, malè habuit.*

וַיִּחַר, καθ' ἀποκοπήν, pro וַיֶּחֱרֶה, Fut. Kal, ut Deut. 6, 15. חָרָה *exarſit, excanduit, ſuccenſuit, iratus fuit*, Emphaticum eſt, & magnam iram notat. Primùm legitur Gen. 4, 5. 6. Obſervant Interpretes legi tantùm in tertia perſona, & in Infinitivo: Uſurpari imperſonaliter, ſeqvente לְ, ſive בְּעֵינֵי; Interdum ſine utroq;, ut Num. 22, 21. 26. Item ſubintelligi
c. Glaſſ. in Grammat. S. p. 711. conjugatum חָרוֹן, *ira ardens, æſtus iræ;* qvod in verbo חָרָה latet, & ex eo eruendum, vel ſubintelligi אַף, ſive חֲרוֹן אַף: Sæpius proinde adjungi אַף, ira, furor: Conſtrui cum בְּ, rarius cum עַל vel אֶל.

Cum לְ. vid. Gen. 4, 5. 6. 18, 32. 31, 36. 1. Sam. 20, 7. 2. Sam. 19, 42. 22, 8. & 24, 1. Nehem. 4, 1. Pſalm. 18, 8. Jonæ 4, 1. 4. 9.

Cum בְּעֵינֵי. Gen. 31, 35. אַל־יִחַר בְּעֵינֵי אֲדֹנִי.

Cum אַף. Ex. 22, 24. 32, 19. 21. Num. 11, 1. 10. 22, 26. 1. Sam. 11, 6.

Cum אַף, & בְּ. Gen. 30, 2. 44, 18. Exod. 4, 14. 32, 10. 11. Num. 11, 33. 32, 13. Deut. 6, 15. 7, 4. 11, 17. 1. Sam. 20, 30. 2. Sam. 12, 5. Job. 42, 7. Pſalm. 106, 40. 124, 3. Eſ. 5, 25. Hab. 3, 8.

Cum

Cum אַף, & עַל. Zach. 10, 3.
Cum אַף & אֶל Num. 24, 11.

וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמַר אָנָּה 2.
יְהוָה הֲלוֹא־זֶה דְבָרִי עַד־הֱיוֹתִי
עַל־אַדְמָתִי עַל־כֵּן קִדַּמְתִּי
לִבְרֹחַ תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה
אֵל־חַנּוּן וְרַחוּם אֶרֶךְ אַפַּיִם
וְרַב־חֶסֶד וְנִחָם עַל־הָרָעָה׃

Et oravit (viſus eſt ſibi ſuppliciter orâſſe; qvî enim κατὰ τὸ θέλημα τοῦ Θεοῦ congruenter oraret iracundiâ ardens, malevolus, Dei clementiam Ninevitis reſipiſcentibus invidens, cum Deo expoſtulans? ſupplicibus ſibi viſus eſt invocâſſe precibus) Deum dicendo; qvæſo Jhovah, nonne hic ſermo meus (erat, אֲשֶׁר דִּבַּרְתִּי אֵלֶיךָ, qvem habui ad te,) dum eſſe me (cùm adhuc eſſem ego) in patria mea? (annon animus, futurorum præſagus, ad ſuſpicandum ſagax, hunc הַקְּרִיאָתִי, *concionis meæ* eventum prædixit? nunqvid non dixi in corde meo, fore, ut, obitâ hac legatione, patriæ redditus, ceu ψευδοπροφήτης per ora

civi-

Expugnata ab Aſſyriis annos circiter centum poſt Samariâ, decem Iſraelitarum Tribus in Aſſyriam abducta ſunt.

civium meorum traducerer, qvi πανωλεθρίαν Ninevitis denunciaveram, non illatam, qvi meâ ad maturandam pœnitentiam adhortatione conſervaveram אַשּׁוּר, in meos arma feralia olim ſumpturum ?) iccirco præoccupabam (moliebar prævenire, antevertere hæc præviſa incommoda) fugam capeſſendo Tarſchiſch verſus : qvoniam novi (indubitatum mihi) qvòd tu (ſis, ſive, אַתָּה pro יֵשׁ)
Ex. 34, 6. Num. 14, 18. Deus gratioſus, & miſericors, (πολύσπλαγχνος καὶ οἰκτίρμων, σπλάγχνα ἐλέους habens,) longus iris (μακρόθυμος, patiens irarum, tardus ad iraſcendum, iram differens & procraſti-
Pſ. 103, 8. 86, 5. 145, 8. nans), amplus (magnus) miſericordiâ, & pœnitens
Luc. 1, 78. in malo (qvem pœnitet ſupplicii, qvod infligere minatus
Jac. 5, 11 es, condonando pœnitentiam agentibus & culpam, & pœ-
Oſ. 11, 8. nam, cognitum habeo, qvòd נֶהְפַּךְ עָלֶיךָ לִבְּךָ יַחַד נִכְמָרִים נִיחוּמֶיךָ, *convertatur in te cor tuum, pariter æſtuent pœnitudines tuæ*, pœnitudine commoveantur tua viſcera).

Cùm Jonas toto pectore vehementerq; lætaretur de communi Ninevitarum ſalute, gaudiumq; ſuum voce ac geſtu declararet ob gratiam & miſericordiam à Deo illis impertitam, ex imbecillitate humana, vanoqve metu, ne authoritas Prophetici muneris minueretur, in hæc erupit verba :

3. וְעַתָּה יְהוָה קַח־נָא אֶת־נַפְשִׁי
מִמֶּנִּי כִּי טוֹב מוֹתִי מֵחַיָּי׃

Et nunc, Jhovah, aufer qvæſo animam meam à me (Κύριε, δέξαι τὸ πνεῦμά μου, redeat anima mea ad te, qvi dediſti eam, fac obſecro inter vivos amplius agere deſinam) qvia bona mors mea præ vitâ mea (διότι λυσιτελές μοι ἀποθανεῖν ἢ ζῶ, melius eſt, præſtat me mori, qvàm ſic vivere; mori malim, qvàm his ignibus macerari ac excruciari; τὴν ἐπιθυμίαν ἔχω εἰς τὸ ἀναλῦσαι, καὶ σὺν σοὶ εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον).

Act. 7, 59. Eccl. 12, 7. Tob. 3, 6. Phil. 1, 23.

Licet rogare mortis accelerationem, non ut Jonas, oculo cœco, corde venenato, monſtroſo appetitu &c. vid. Dannhawer. in Collegio Decalogico, p. 646. ſeq. & Lact. Catechet. T. 7. p. 81. Urſin. in Jonam. p. 191. ſeq.

וַיֹּאמֶר יְהוָה הַהֵיטֵב חָרָה לָךְ׃ 4.

Reſpondit Jhovah, an benè exardeſcat tibi (חֲרוֹן אַף *æſtus iræ* ? nunqvid Juſta tibi cauſſa cur indigneris & ſtomacheris ? neutiqvam. nulla tibi poteſt eſſe excuſatio, qvi Ninevitarum excidium videre geſtis, & graviter accipis qvòd ἐν σπλάγχνοις ἐλέους viſitem deprecantes culpam, meam miſericordiam implorantes &c.)

הֵיטֵב, infinitivus Hiphil. Sed verba nonnunqvam ſolent adverbiaſcere. conf. Buxtorf. Theſaur. Grammat. p. 497. Glaſſ. Gramm. S. pag. 347. ſeqv. Chriſt. Nold. Concord. pag. 317 321. 790.

Hæc Prophetæ cum Deo diſceptatio contigit poſt terminum 40 dierum.

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5. וַיֵּצֵא יוֹנָה מִן־הָעִיר וַיֵּשֶׁב
מִקֶּדֶם לָעִיר וַיַּעַשׂ לוֹ שָׁם סֻכָּה
וַיֵּשֶׁב תַּחְתֶּיהָ בַּצֵּל עַד אֲשֶׁר
יִרְאֶה מַה־יִּהְיֶה בָּעִיר׃

Nempe egreſſus fuerat Jonas ex urbe (אַחֲרֵי קָרְאוֹ אֵלֶיהָ אֶת־הַקְּרִיאָה, *poſtqvam prædicâſſet in eâ concionem*, &c. ſimul ac munere prædicandi erat defunctus, ante qvadrageſimum diem), & ſubſidebat verſus orientem urbis (morabatur, verſabatur ad partem civitatis orientalem): fecerat ſibi iſtic tugurium (ſtruxerat forte de frondibus ſcenum, poſuerat umbraculum), ut ſederet (permaneret) ſub eo in umbra, (declinaturus ſolis aut tempeſtatum vim hujus σκιωῆς σκιὰν ſubierat & ſucceſſerat) donec (usq; dum) videret, qvid accideret (fieret) in civitate (qvid futurum, eventurum eſſet urbi).

Exactis 40 diebus, cœpit, ut ſupra dictum, Jonæ cum Deo expoſtulatio, plena ſtomachi & qverelæ. qvâ de v. 1. 2. 3. & 4. Non enim hauſerat antea piſcis, qvicqvid in ventriculo Prophetæ hæſit bilis.

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וַיְמַן יְהוָה־אֱלֹהִים קִיקָיוֹן וַיַּעַל 6.
מֵעַל לְיוֹנָה לִהְיוֹת צֵל עַל־רֹאשׁוֹ
לְהַצִּיל לוֹ מֵרָעָתוֹ וַיִּשְׂמַח יוֹנָה
עַל־הַקִּיקָיוֹן שִׂמְחָה גְדוֹלָה׃

Paravit (ordinavit, conſtituit) Jhovah Deus Kikajon, (Jhovah, Deus pluribus perſonis ſubſiſtens, creaturis venerandus, repentè unâ nocte produxit plantam, qvam Interpretum principes cenſent fuiſſe Ricinum, Arabibus لكروع, *elcheroa*) aſcendit (*vel, ſi in Hiphil accipias*, fecit aſcendere, excreſcere, fecit, ut ſurgeret in altitudinem) ſuper Jonam, ad eſſe (ut eſſet) umbra ſupra caput ejus, (&) ad liberandum (ut liberaret) eum à malo ejus (tædium minueret, dolorem leniret, diſplicentiam mitigaret, mentem ab inqvietudine & perturbatione abſtraheret gratiſſimus ꝫ Kikajon aſpectus, & amplitudine ſui corporis, foliorumq; latitudine protegeret ab æſtu ardentis ſolis): lætatus eſt Jonas de illo Kikajon lætitiâ magnâ (ἰδὼν Ἰωνᾶς τὸ φυτὸν ἐχάρη χαρὰν μεγάλην σφόδρα).

De קִיקָיוֹן multa ſuppeditabunt Pfeiffero citati Prælectionib. in Jonam, & in Dubiis Vexatis, ipſe Pfeifferus, Polus

in Synopſi Criticorum; Urſinus in Jonam, p. 179. ſeqq. Calovius in Bibliis V. T. Illuſtratis, p. 826. Bochartus in Hierozoico, lib. 4. Partis poſterior. cap. 27. Joh. Conrad. Dietericus in Antiqvitat. Bibl. p. 734. ſeqq. alii. *Non fuit* (verba ſunt Bocharti in Indice &c.) ἡ κολοκύνθη, *de qva Proverbium vetus habet* Athenæus *ex* Epicharmo lib. 2. Δειπνοσοφ. p. 59. Edit. Lugd. Caſaub. 1612. ὑγιέστερος κολοκύνθας· *Cucurbitâ ſanior; qvia cucurbita vermiculis nullo modo eſt obnoxia. Sed fuit* Κρώτων, *ſeu Ricinus, qvem Ægyptii* Κικὶ *appellant, & Talmudici* קִיק, & officinæ P*almam Chriſti.*

Breve fuit hoc effuſum, Prophetæ pectus qvod pertentaret, gaudium. cum aurorâ cœpit; deſiit cum aurora diei proximè inſeqventis.

7. וַיְמַן הָאֱלֹהִים תּוֹלַעַת בַּעֲלוֹת
הַשַּׁחַר לַמָּחֳרָת וַתַּךְ אֶת־
הַקִּיקָיוֹן וַיִּיבָשׁ׃

Ordinavit Deus vermem in aſcendendo auroram (כְּמוֹ הַשַּׁחַר עָלָה, cùm aſcenderet matuta, ſurgeret aurora *αὐγὴ*, cùm jam diluceſceret, primo diluculo, **der Morgenrøden frembrød / oprand / opgick /**) poſtero die (poſteri diei, in poſterum diem, poſtridie): & læſit (percuſſit, ſuo morſu, contactu) iſtum Kikajon, ut exareſceret (ita ut exaruerit).

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תּוֹלַעַת Deut. 28, 39. Pſalm. 22, 7. Eſ. 41, 14. & 66, 24. Jonæ 4, 7. Ex. 25, 4. Levit. 14, 4. Num. 4, 8 & ſæpe alibi in Exodo, & Levitico.

תּוֹלֵעָה, qvod bis tantùm legitur Job. 25, 6. Eſ. 14, 11.

תּוֹלָע, in plur. תּוֹלָעִים Eſ. 1, 18. Ex. 16, 20. &c.

Denotant in genere vermes, erodentes vites, mannam, cadavera, ricinum, &c. ſpeciatim vermiculos cocci; item Coccum, ipſum fruticem, ſive, grana fruticis, lentium faciem referentia, tincturis utilia, grana tinctoria; nec non Colorem Coccineum, qvo inficiuntur, tinguntur, imbuuntur veſtes laneæ, ſericæ. Coccus, frutex eſt parvus, cui grana adhærent, in qvibus vermiculi ſunt, ex qvorum ſanie fit coccineus color, Arabibus قرمز, *Kermetz*, aut قرمزي *Kermezi*. Color, qvi Belgis, Germanis, Danis Carmeſin Farve / Carmeſin rothe Farbe / Karmeſiin, Kermeſiin, Gallis Cramoiſi, Anglis Crimſon, fit è granulis, qvæ vulgaris pimpinellæ radicibus adhærent.

Radicem ꝫ תּוֹלָע vult Bochartus, non תָּלַע, ſed לוּעַ vorare: apud qvem pluſcula de his legas loco ſupra memorato cap. 26, 27. & 28. ejusdemq; operis Præfatione ad Lectorem, item apud Salmaſium in Plinianis ad Solinum Exercitationibus, pag. 272. ſeqq.

וַיְהִי כִּזְרֹחַ הַשֶּׁמֶשׁ וַיְמַן אֱלֹהִים 8.
רוּחַ קָדִים חֲרִישִׁית וַתַּךְ הַשֶּׁמֶשׁ

Q עַל

עַל־רֹאשׁ יוֹנָה וַיִּתְעַלָּף וַיִּשְׁאַל
אֶת־נַפְשׁוֹ לָמוּת וַיֹּאמֶר טוֹב
מוֹתִי מֵחַיָּי׃

Hinc factum eſt juxta oriri ſolem (qvùm ſol oriretur, ἀνατείλαντος τοῦ ἡλίου, ſurgente ſole, vel, אַחַר יָצָא הַשֶּׁמֶשׁ עַל הָאָרֶץ poſtqvam ſol exortus eſſet,) ut ordinaret Deus ventum Orientis (Euri, orientalem) ſilentem, (acrius & vehementius ſol ardet, ferit & affligit, acutiores æſtus accendit, qvùm ejus radii nullo vento, nulla aurâ diſſipentur, mitigentur), & percuſſit ſol caput Jonæ (ardorem & æſtum concitavit ſuper Jonam, caput Jonæ uſſit,) ut animo deficeret (vires ipſum deficerent, deliqvium pateretur): tunc poſtulavit (depopoſcit) ſeipſum ad moriendum, (experiit qvadam animi inflammatione ſibimet mortem, popoſcit æſtus impatiens, flagitavit iracundiâ flagrans à Deo, acceleraret ſibi mortem,) ac dixit; bona mors mea præ vita mea (καλόν μοι τὸ ἀποθανεῖν, ἢ ζῆν με, præſtat mori me, qvàm vivere in tanto ſolis æſtu & fervore, melius eſt vitam cum morte commutare, qvàm Solibus peruri & vexari, &c.)

c.Petr.Ravanell. Biblioth. S. dictione *Silentium*, &c.

9. וַיֹּאמֶר אֱלֹהִים אֶל־יוֹנָה

הַהֵיטֵב חָרָה־לְךָ עַל־הַקִּיקָיוֹן
וַיֹּאמֶר הֵיטֵב חָרָה־לִי עַד־מָוֶת׃

Dixit Deus Jonæ, an benè exardeſcit tibi (ſcil. אַף, vel חֲרוֹן אַף ira, æſtus excandeſcentiæ, nunqvid recta justaq; tibi indignationis & ſtomachi cauſſa) propter Kikajon? (cujus ſub umbra ſedere geſtiebas, ut vim Solis declinares, mentemq; averteres à malis, qvibus impiè contra fas te crucias & torqves): reſpondit; benè exardeſcit mihi (ſcil. ira, meritò, non injuſtè indignor, juſtiſſimas habeo iraſcendi cauſſas, meam damnare neqveo bilem, non deſinam ſtomachari & moleſtè ferre, qvòd hæc mihi eveniant,) usq; ad mortem, (usq; dum moriar acerbè, impatienter & dolenter feram, acerbam meam ægritudinem nulla conſolatio levabit, ſedabit, tollet, depellet).

c. Jud. 16, 16, c. Dannhaweri Hermeneut. S. p. 186.

וַיֹּאמֶר יְהוָה אַתָּה חַסְתָּ 10.
עַל־הַקִּיקָיוֹן אֲשֶׁר לֹא־עָמַלְתָּ
בּוֹ וְלֹא גִדַּלְתּוֹ שֶׁבִּן־לַיְלָה הָיָה
וּבִן־לַיְלָה אָבָד׃

Porro dixit Jhovah ; tu parcis (parcebas, velles parci, nil magis in votis habes, habebas, qvàm ut parceretur) iſti Kikajon, (doles fruticis ariditatem, dolentiùs fers tàm ſubitò exaruiſſe, indignaris periiſſe, ſi fuiſſet in tua poteſtate, peperciſſes, conſervâſſes à læſione) qvamvis non laborâſti ob eum, (qvamqvam nihil negotii, laboris tibi faceſſerit foſſio, ſatio, rigatio, ſive, qvi nullam tibi creâſti moleſtiam, difficultatem ejus cauſſâ, qvi in ejus creatione, non deſudâſti, elaborâſti, qvem non creaſti,) & non (nec) educâſti eum, (neq; incrementum ei dederis, tua induſtriâ non colueris, tua culturâ non egeris, ut excreſceret): qvi filius noctis extitit, & filius noctis periit (qvi unâ nocte in ſuam ſurrexit perfectionem, & una nocte interiit).

חוס, in Præt. חָס &c. *connivit*, *connixit*, *pepercit*; *miſertus eſt connivendo*, *indoluit* alteri, *parci*, *conſervari voluit*. conſtruitur cum עַל. ſæpius adjungitur nomini עַיִן. v. Gen. 45, 20. Deut. 7, 16. 13, 18. 19, 13. 21. ſ. poſter. & 25, 12. 1. Sam. 24, 11. Nehem. 13, 22. Pſ. 72, 13, Eſ. 13, 18. Jerem. 13. 14. 21, 7. Ezech. 5, 11. 7, 4. 16, 5. 20, 17. 24, 14. Joël. 2, 17. Jon. 4, 10. 11.

גָּדַל, *magnus fuit, crevit, adolevit, nutrivit* Piel גִּדֵּל, vel גַּדֵּל, *creſcere fecit*, *extulit*, *enutrivit*, *educavit*, *magnum fecit*, &c.

בִּן ſpeciali anomaliâ ante Makkaph propter Regimen, eſt à בֵּן. ſic Joſv. 1, 1. Num. 13, 17. 14, 5. יְהוֹשֻׁעַ בִּן־נוּן Deut. 25, 2. בִּן־הַכּוֹת, *filius percuſſionis* ſ. dignus flagris.

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Freqventer eſt Sægol Gen. 5, 32. 12, 5. 15, 3. 21, 10. 25, 19. &c. Ante Makkaph extra Regimen retinet Tſere, ut Gen. 30, 7. & 19.

בֵּן, בַּר, בְּ, υἱὸς, τέκνον, *filius*, בַּת, *filia*, elegantes faciunt Idiotiſmos, non ſolùm in Sacris Literis, ſed etiam apud τοὺς ἔξωθεν.

Juncta Genitivis præmii vel pœnæ, ſignificant præmio vel pœnâ dignum eſſe. Qvando cum Genitivis Virtutis vel vitii ponuntur, ſonat phraſis deditum eſſe alicui rei. Sociata genitivis Temporis interpretaberis vocibus, temporis durationi, & ætati, de qvibus agitur, convenientibus. קִיקָיוֹן בִּן־לַיִל, h. e. unâ nocte creſcens in eam magnitudinem, qvam ei deſtinaverat Deus, unâ nocte datus לְאַבְדוֹן. Agnus בֶּן־שָׁנָה, filius anni, annum non excedens, primo anno, jam inde ab octavo nativitatis die, creſcens & adoleſcens. Ex. 12, 5. בֶּן־שָׁנָה שָׁאוּל בְּמָלְכוֹ, h. e. agebat primum imperii annum. 1. Sam. 13, 1. הַלְּבֶן מֵאָה שָׁנָה יִוָּלֵד וְאִם־שָׂרָה הֲבַת־תִּשְׁעִים שָׁנָה תֵּלֵד *nunqvid filio centum annorum naſcetur*? (nunqvid ex me, agente centeſimum annum naſcetur Filius?) *& an Sara? an filia nonaginta annorum pariet*? (nunqvid Sara, mea conjux? nunquid illa, agens nonageſimum annum pariet?) Gen. 17, 17.

Plura dabunt Glaſſius Philolog. S. lib. 3. Tract. 1. Can. 36. Joh. Vorſtius Philol. l. 3. c. 13. Conradus Rittershuſius Commentar. in Oppianum, Hackſpan. P. 3. Notar. &c. p. 68. ſeq. 356. ſeq. & 474. Schindlerus in Lex. Pentagl. Dict. בֵּן, Martinius in Lex. Noldius in Concordantiis Particular. p. 1021. ſeqv. Buxtorfius Theſauri Grammat. lib. 1. &c.

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1. &c. pag. 360. ſeq. Sennertus Idiotiſm. Lingvarum Orient. pag. 62. ſeq.

11. וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה
הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ
הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ
אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ
לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

Et ego non parcerem Ninevæ , civitati iſti magnæ ? (omnino parcam, connivendo miſerebor civitatis, אֶעֱשֶׂה חֶסֶד לָהּ, *faciam ipſi miſericordiam* , לֹא אֶעֱשֶׂה רָעָה אֲשֶׁר חָשַׁבְתִּי לַעֲשׂוֹת לְנִינְוֵה, *non immittam malum , qvod cogitavi inferre Ninevæ)* in qvâ ſunt (qvia ſunt in eâ, certè ſunt in eâ) multum a duodecim myriadibus hominùm (plus qvàm duodecies decem millia hominum , plures centum & viginti millibus hominum , multum ſupra centies , & vicies mille homines) , qvi non cognoſcunt (qvorum nullus cognoſcit, ex qvo numero nemo valet diſcriminare, diſcernere, ſive, ex qvibus (pro מֵאֲשֶׁר) non cognoſcit אִישׁ , aliqvis , qvisqvam) inter dextram ſuam & ſiniſtram ſuam (ſive dextram

c. Glaſſ. Rhet. S. pag. 554.

ſuam ,

ſuam, ſive ſiniſtram ſuam, οἵτινες οὐκ ἔγνωσαν δεξιὰν αὐτῶν, ἢ
ἀριστερὰν αὐτῶν, אֲשֶׁר לֹא יָדְעוּ הַיּוֹם טוֹב וָרָע, qvi nondum Deuter. 1, 39.
norunt, adhuc ignorant bonum vel malum, qvi ad annos c. Eſ. 7, 15. 16.
διακρίσεως non pervenêre, qvibus non adhuc διάκρισις καλοῦ τε Ebr. 5, 14.
καὶ κακοῦ), & jumentum multum (κτήνη πολλά, jumenta multa, pecora plurima).

שְׁתֵּים־עֶשְׂרֵה, duo & decem, duodecim. minor numerus præcedit ſine ו copulativo à 10 ad 20. שְׁתַּיִם fæm. & conſtr. שְׁתֵּי, à שְׁתַּיִם. Singulare eſt, ſive irregulare, qvando retinetur ם in conſtructione, præcedente ׳, in .. qvieſcente; Regulare, cùm omittitur. Pfeifferus Introductione in Orientem Diſſert. 3. Qvæſt. 8. p. 60. refert τὸ Dageſch, in שְׁתַּיִם, ad דָגֵשׁ חָזָק compenſativum, cum Bonaventura Cornelio Bertramo, Chriſtophore Helvico, Joanne Mehlfurero, Michaële Walthero, Menone Hannekenio, Henrico Dieſtio, Johanne Erneſto Gerhardo, Matthia Waſmuth, & aliis; qvia ſit pro שְׁנְתַּיִם.

עֶשְׂרֵה f. *decem*, alii Numerali poſtponitur. ab עֶשֶׂר. Maſcul. eſt עֲשָׂרָה, conſtr. עֲשֶׂרֶת; item עָשָׂר, qvod in compoſitione ponitur. &c. R. עָשַׂר, *decimas dedit*.

רִבּוֹ, fœm. & cum א, רִבּוֹא, *myrias*, ἡ μυριὰς, numerus decem millium. רִבּוֹתַיִם, *duæ myriades*. Plur. רִבֹּאוֹת, & רִבּוֹת, *multæ myriades*. רְבָבָה, idem qvod רִבּוֹא. in plural. רְבָבוֹת, in Regim. רִבְבוֹת &c. R. רָבַב, *copioſus*, *multus fuit*, &c.

Qvid Dextra ſit & Siniſtra, dicuntur ignorare Infantes, & in

& in primis ætatulis pueri reſpectu peccatorum actualium, ἐκ προαιρέσεως elatâ manu admiſſorum : cùm aliàs ſint
Eph, 2, 3. φύσει τέκνα τῆς ὀργῆς, h. e. naturalis originis ratione digni irâ divinâ; iræ namq; fundamentum eſt peccatum originale,
Joh. 3, 6. ſint σὰρξ ἐκ τῆς σαρκός, h. e. earundem peccati ſordium participes, qvibus contaminati ſint parentes, ex qvibus nati.

יְהוָה אֱלֹהֵינוּ אִם לֹא תוּכַל לָחוּס עַל הַמַּמְלָכָה הַזֹּאת
עַל זִקְנֵי הָעָם עַל בְּנֵי וּבְנוֹת בְּלִיַּעַל לֹא יֹדְעֶיךָ כִּי רָעָתָם
רַבָּה ׃ הֶחָמָס וּפֶרֶק אֲשֶׁר בְּכַפֵּיהֶם כָּבֵד מְאֹד גָּדַל עַד לַשָּׁמַיִם ׃

חוּסָה־נָּא עָלֵינוּ עַל־דְּבַר עוֹלְלִים וְיֹנְקֵי שָׁדַיִם

אֲשֶׁר לֹא יָדְעוּ מָאוֹס בָּרָע

וּבָחוֹר בַּטּוֹב ׃

לְךָ הַבְּרָכָה וְהַהוֹד לְעוֹלָם וָעֶד אָמֵן ׃

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